

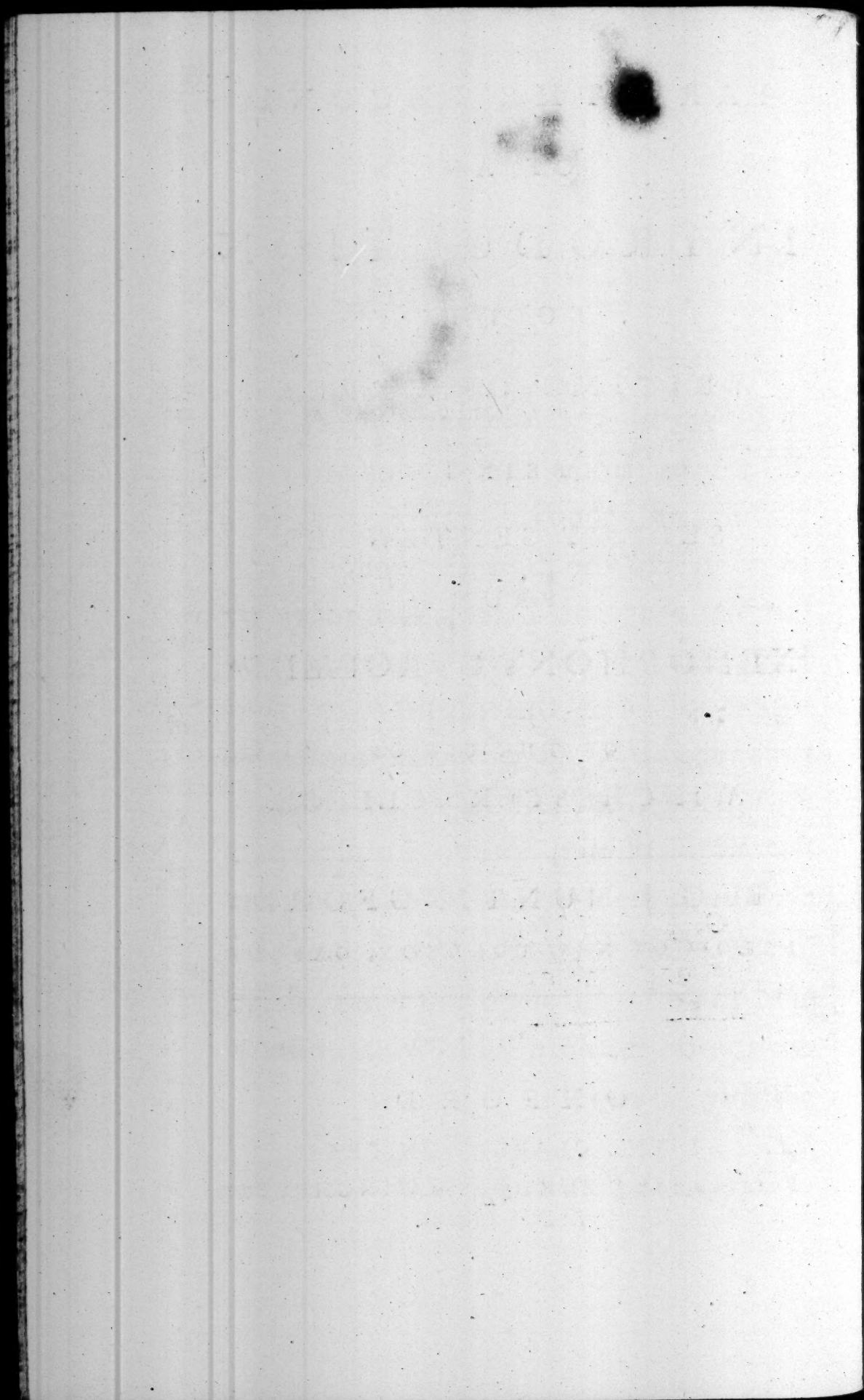
PART THE SECOND  
OF AN  
INTRODUCTION  
TO THE  
WRITING OF GREEK:  
BEING  
SELECT SENTENCES  
FROM  
XENOPHON'S CYROPÆDIA.  
FOR THE USE OF  
WINCHESTER COLLEGE.

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# P R E F A C E.

**I**N giving the following Select Sentences from the **CYROPÆDIA** of **XENOPHON**, the first object in view is to complete the plan of teaching and familiarizing the **GREEK** Language by **EXERCISES**, begun in a former **INTRODUCTION**. For this purpose, no Author could be so properly chosen as **XENOPHON**, because he of all others is the most chaste, pure, simple, and elegant in his style and Diction. From the necessary attention which must be paid in going through this work, some portion of his admirable Manner may possibly be caught.

## P R E F A C E.

The next point intended was to exhibit a short Specimen of SOCRATIC MORALS. It must be confessed indeed, that in their present form these Morals will lose much of that easy, natural, insinuating mode in which they are taught chiefly by Dialogue in the beautiful Original; but even as they now appear, they still retain enough of their intrinsic excellence, to be useful towards cherishing an ingenuous love of true glory, that noblest incentive to all things laudable; towards encouraging habits of industry and attention, habits indispensibly requisite to the generality of Mankind, for the attainment of any kind of perfection, whatever may be their pursuits; and towards inculcating principles of temperance, prudence, justice, fortitude, phi-

philanthropy and goodness, virtues without which the mind of Man cannot aspire to any degree of elevation or dignity, but with which it may rise superior to all that is mean, base, ungenerous, unkind, unfociable.

With the preservation of Grecian Literature is connected the cause of Taste, Freedom, Virtue, and Religion : for the GREEK WRITINGS present us with the most perfect Models for Composition in all kinds, whether in History, Oratory, or Philosophy ; whether in Pastoral, Elegiac, Lyric, Epic, or that which excells all others, Dramatic Poetry : they inspire us with a noble contempt of Tyranny and Despotism, and with generous disdain of that abject servility, which debases the subjects of arbitrary power : and partly



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ly by Philosophers, but more fully, forcibly, infallibly, and authentically by the EVANGELISTS and Founders of CHRISTIANITY, they teach us our duties to God and Man.

If Grecian Literature be thus important, it surely deserves the highest encouragement: and every the least work, that tends to the cultivation and understanding of the GREEK Language, may with reason hope for some favour from the Public.

ADVER-



## ADVERTISEMENT.

**I**T is presumed, that those who will use this INTRODUCTION are already better acquainted with the Rules of GREEK Syntax, than to need any directions about the common modes of Construction: for this reason, no such directions are given. From a persuasion however, that the Rudiments of Learning cannot be made too easy, wherever there is any possibility of mistaking; the nouns are marked with the initial letters of the cases into which they must be render'd; some verbs have the letter *s* over them, to denote that they are of the Subjunctive Mood: all verbs are put in the precise tense used by the Author; and the letter *p* is placed over some words, which must be made in the Plural Number.

Particular notice should be taken of the frequency, with which XENOPHON uses Particles; in the right choice and judicious disposition of which, consists one great beauty of the GREEK LANGUAGE.

Ele-

## ADVERTISEMENT.

Elegance has not been attempted in the English Sentences, which are designedly translated almost literally, partly that the GREEK might be more easily rendered, and partly to shew how close the Analogy is, between the Idioms of the GREEK and ENGLISH Languages.

It may be proper to observe in the last place, that the Dialect, in which XENOPHON writes, and into which these Sentences must consequently be turned, is the ATTIC; the peculiarity of which is CONTRACTION, as τ'αλλα for τὰ αλλα—τ'αγαθα for τὰ αγαθα—τ'αληθη for τὰ αληθη—ωλεω for ωλειονα—ειδεν for ειδενταν, &c.

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SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

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A



SELECT SENTENCES  
FROM  
XENOPHON'S CYROPÆDIA.

1. ΕΦΥΝ δὲ ὁ Κυρος λεγομαι, \* εἶδος μὲν καλλ-  
λιστα, \* ψυχή δὲ φιλανθρωποτατος, καὶ  
φιλομαθιστα, καὶ φιλοτιμοτατα, ὥστε πᾶς μὲν  
πονὸς ἀνέτλην, πᾶς δὲ κίνδυνος ὑπεμείνατο τοῦ ἐπαυνομαι  
ἐνεκα.

2. Ἡ μὲν γὰρ πλεῖστα πόλεις ἀφείς παιδεύω ὅπως  
πῆς ἐθέλωμι ὁ ἑαυτῶ παις, καὶ \* αὐτῷ ὁ πρεσβύτερος  
ὅπως ἐθέλω διαγῶ, ἐπιταττω \* αὐτῷ μὴ κλέπτω,  
μὴ ἀρπαζῶ, μὴ βία εἰς οἰκίαν παρεῖμι, μὴ παῖω ὅς  
μὴ δίκαιος, μὴ μοιχεύω, μὴ ἀπειθεῶ \* ἀρχῶν, καὶ ὁ  
ἄλλος τοιαύτος ὡσαύτως· ἦν δὲ πῆς οὗτος τις \* παραβαί-  
νω, ζήμια \* αὐτὸς ἐπέθην. Ὁ δὲ Περσικὸς νόμος προ-  
λαβὼν, ἐπιμελομαι ὅπως τὴν ἀρχὴν μὴ τοιαύτος ἐσομαι  
πολιτὴς, ὥστε \* πονηρὸς τις ἔργον ἢ αἰσχρὸς ἐφιεμαι.

1 φιλανθρωπος signifies literally, the friend of mankind;  
and thence denotes a person to be kind, gentle, courteous,  
and benevolent to all men. That temper which inclines men  
to be φιλανθρωποι, is truly characteristic of a generous and  
magnanimous soul.



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SELECT SENTENCES  
FROM  
XENOPHON'S CYROPÆDIA.

1. **C**YRUS is said to have been by nature most beautiful in form, most humane in mind, most desirous of learning, most ambitious of honour, so as to have endured every kind of labour and undergone every kind of danger for the sake of being praised.

2. For most cities permitting every one to educate his own children as each may choose, and (permitting) those who are more advanced in years to live as they will, enjoin them not to steal, not to plunder, not to enter by violence into a house, not to strike any one whom it is not just (to strike :) not to commit adultery, not to disobey the magistrate, and other things of this nature: and if any one should transgress against any thing of these, they have appointed punishments for them. But the Persian laws having taken things higher, provide that their citizens shall not be at all such, as to desire any wicked or base action.

#### 4 SELECT SENTENCES FROM

3. Δικαζω δὲ καὶ ἑγκλημα ὅς ἐνεκα ἀνθρώπος μισῶ μεν ἀλλήλοι μαλιστα, δικαζομαι δὲ ἡκιστα, Ἀχαριστία· κ', ὅς ἀν γινώ δυναμενος μεν χάρις ἀποδίδωμι, μὴ ἀποδίδας δὲ, κολαζω καὶ ἔτος ισχυρῶς. Οἰομαι γὰρ ὁ ἀχαριστος, καὶ περὶ ὁ Θεὸς ἀν μαλιστα ἀμελῶς ἐχω, καὶ περὶ ὁ γονεὺς, καὶ πατὴρ, καὶ Φίλος. Ἐπομαι δὲ δοκεῖ μαλιστα ἢ ὁ ἀχαριστὰ ἢ ἀναισχυντία· καὶ γὰρ ἔτος μεγίστος δοκεῖ εἰμι ἐπὶ ὁ πᾶς ὁ αἰσχροὺς ἡγέμων.

4. Εἰ δὲ τις αὐτὸς οἰομαι ἡ ἐσθίω ἀηδῶς, ὅταν καρδαμον μόνος ὁ ἐχω ἐπὶ ὁ σίτος, ἡ πίνω ἀηδῶς, ὅταν ὕδωρ ὁ πίνω, ἀνεμνησθῇ, πῶς μεν ἡδὺς μαζὰ καὶ ἄρτος πεινῶν φαγῶ, πῶς δὲ ἡδὺς ὕδωρ διψῶν ἐπιον.

5. Ὅσος πρᾶγμα ἐχω ἐν τῷ δεῖπνον, εἰ ἀνάγκη ὁ σὺ ἐπὶ ὁ πᾶς τὸ λευκανιον ἔτος διατείνω ἡ χεὶρ, καὶ ἀπογενομαι ὁ ἔτος τὸ παντοδαπὸς βρῶμα. Τί δὲ; Φαῖναι ὁ Ἀστυαγῆς· ὁ γὰρ πολὺ σὺ δοκεῖ καλλίον τὸ δὲ τὸ δεῖπνον εἰμι ὁ ἐν Περσῆς; Ὁ δὲ Κυρὸς πρὸς ἔτος

3 Μισῶσι μιν.

VIOLA. I hate ingratitude more in a man,  
Than lying, vaineffects, babling drunkenness,  
Or any taint of vice, whose strong corruption  
Inhabits our frail blood.

SHAKESP. Twelfth-Night. Act. 3. Sc. 4.

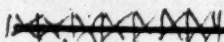
3 Ἡ ἀναισχυντία.

This word implies somewhat more than what we express by "impudence;" it signifies "a total want of modesty and  
of

3. They take cognizance also of a crime, for which indeed men hate one another very much, but never bring it to justice; viz. Ingratitude. And whomsoever they may have found able to repay a kindness, not repaying it, they punish him severely. For they think that the ungrateful are particularly negligent with respect to the Gods, and to their parents, and country, and friends. Impudence too particularly seems to follow ingratitude; and this is thought to be the chief guide to all things base.

4. But if any one thinks that they (i. e. PERSIANS) either eat without pleasure when they have only cresses besides their bread, or that they drink without pleasure, when they drink water, let him recollect, how sweet a thing meal and bread is to eat, to one that is hungry; and how sweet water is to drink, to one that is thirsty.

5. "What trouble you have at supper, if it is requisite for you to reach about your hands to all these dishes, and to taste of these meats of all kinds." "What, says AS-  
TYAGES, does not this supper seem to you to be much better than one among the Persians?" It is said that CYRUS answered to



of that ingenuous sense of shame," which nature shews by blushing in those who have not finned themselves out of all feeling.



## 6 SELECT SENTENCES FROM

απεκριναμην λεγομαι, ουχι· αλλα ἀπλῶς παρ' εὐ-  
 θυτέρῃ παρ' <sup>α</sup> ἐγὼ ἢ ὁδὸς εἰμι ἐπὶ <sup>α</sup> τὸ ἐνεπλησθῆναι, ἢ  
 παρ' <sup>α</sup> σὺ. Ἐγὼ μὲν γὰρ ἄρτος καὶ κρέας εἰς ἕτος ἀγῶ-  
 συ δὲ εἰς μὲν ὁ αὐτὸς <sup>α</sup> ἐγὼ σπενδῶ, <sup>α</sup> πολὺς δὲ τις ἐλιγ-  
 μος ἀνω καὶ κατὰ πλανώμενος, μόλις ἀφικνεομαι ὅποι  
 ἐγὼ παλαι ἤκω.

6. Ἐπερωτηθεὶς δὲ παλιν ὑπὸ <sup>ε</sup> ἡ μητῆρ, Δία τις;  
 ἐπὼ λεγομαι, ὅτι οἰκοὶ μὲν ὁ ἡλῖξ καὶ εἰμι καὶ δοκῶ  
 κρατιστὸς εἰμι καὶ τοξέων καὶ ἀκοντιζῶν· ἐνταῦθα δὲ  
 εὐ οἶδα ὅτι ἱππέων ἡττῶν εἰμι ὁ ἡλῖξ, καὶ οὗτος, εὐ  
 ἴσημι, Φημι, ὦ μητῆρ, ὅτι ἐγὼ πανυ ἀνιάω.

7. Ὡς δὲ προήγον ὁ χρόνος αὐτὸς, σὺν τῷ μεγέθει,  
 εἰς ὥρα <sup>ε</sup> τὸ <sup>α</sup> προσήθος ἐγενομένην, ἐν ἕτος δὴ <sup>α</sup> ὁ μὲν  
 λόγος βραχυτέρος ἐχραομένην, καὶ ἡ φωνὴ ἡσυχαιτέρος·  
<sup>ε</sup> αἰδῶς δὲ ἐνεπιμπλαμένη ὥστε καὶ ἐρευνθραϊνομαι, ὅποτε  
 συντυγχάνοιμι <sup>α</sup> ὁ πρεσβύτερος.

8. Ὡς δὲ οὐκ ἀπεδιδράσκον ἐκ <sup>ε</sup> τὸ ἡτταομαι εἰς

8 Ἐκ τῆς ἡττηθῆαι, εἰς τὸ μὴ ποιεῖν.

“Of this third kind of noun there are some species which  
 deserve particular notice. And first, there is one of them  
 made by joining the article to the infinitive of a verb; for  
 the nature of this mood being to denote the action of the verb  
 simply, with the addition only of time, but without any ex-  
 pression, either of person, or of the affection of the mind of  
 the speaker, by the article being prefixed it becomes a noun,  
 having all the variety of cases which nouns have, and being  
 like them made the subject of predication.”

See Part 2. B. I. C. 4. of Lord MONBODDO's Origin of  
 Language, a work of great penetration, erudition, and taste.



these words, "No: but the way towards being satisfied is much more simple and direct with us, than with you: for bread and meat lead us to this; and you indeed hasten to the same end with us; but by wandering up and down by many certain windings, you arrive with difficulty where we were come long ago."

6. (CYRUS) being asked again by his mother, for what reason (he wished to continue,) is reported to have said, "because at home I really am, and am thought to be, the best of those of my own age, both in handling the bow and in throwing the javelin: but here I well know that I am inferior to those of my own age in riding: and be assured, said he, O mother, that this mortifies me exceedingly."

7. But as time, with stature, led him on to the season of becoming a youth, then indeed he used fewer words, and a softer voice: he was also full of modesty, so as even to blush, whenever he should meet with men of elder years.

8. But as he did not, from being overcome,

7 To blush—

A modern philosopher would laugh at this as a *mauvaise Honte*; but human nature is not to be learned from whimsical paradoxes of later origin, so well as from sound philosophy which has stood the test of ages.

"Ου παση δ' ἡλικίᾳ το παῖς (Αἰδώς) ἀρμεζει, ἀλλὰ τῇ ἡλικίᾳ, οἷοιμεθα γὰρ εἶναι τὰς τῆλικυτας, ἀνδρμονας εἶναι, δια το παῖς ζῶντας πολλα ἀμαρτανειν." Aristot. Eth. L. 4. C. 9.

But perhaps MENANDER, in his invaluable fragments, says still better,

Ἀπὸς σπουδαίων χρηστὸν εἶναι μοι δοκεῖ.

## 8 SELECT SENTENCES FROM

το μη ποιεω <sup>2</sup> ὁ ἡττῶμην, ἀλλ' ἐκαλινδεομένην ἐν <sup>4</sup> το  
πειραομαι αὐτῆς βελτίον ποιεω, ταχυ μὲν εἰς το ἴσον  
αφικομένην ἵππικη <sup>4</sup> ὁ ἡλικιωτῆς· ταχυ δὲ παρῆιν, Δίχα  
<sup>2</sup> το ἐραω <sup>2</sup> το ἐργον.

9. Ἐπει δὲ, διελθὼν <sup>2</sup> ἡ παιδεία ἔτος, ἤδη εἰσηλθὼν  
εἰς ὁ ἐφηβος, ἐν ἔτος αὐ ἐδοκεον κρατίζειν, καὶ μελε-  
τῶν <sup>2</sup> ὅς χρη, καὶ καρτερῶν <sup>2</sup> ὅς ἐδει, καὶ αἰδούμενος <sup>2</sup> ὁ  
πρεσβύτερος, καὶ πειθόμενος <sup>4</sup> ὁ ἀρχων.

10. Ἄνθρωπος φίλος, ἐγὼ προσειλομένην μὲν σὺ, & νῦν  
πρῶτον δοκιμασάσας, ἀλλ' ἐκ παῖς ὄρῳ σὺ, ὅς μὲν κα-  
λὸς ἡ πόλις νομίζω, προθύμως αὐτὸς ἐκπονῶν· ὅς δὲ  
αἰσχρὸς ἡγεομαι εἶμι, παντελῶς <sup>2</sup> ἔτος ἀπεχομένος.

11. Καλλίστος δὲ πᾶς πολεμικωτάτος κτήμα εἰς ἡ  
ψυχὴ συγκεκομισμα· <sup>2</sup> ἐπαινεμένος γὰρ μάλλον ἢ <sup>4</sup> ὁ  
ἄλλος ἀπᾶς χαιρῶ. Ὁ δ' ἐπαινος ἐρατῆς ἀναγκῆ  
ἐπὶ <sup>4</sup> ἔτος πᾶς μὲν πόνος, πᾶς δὲ κίνδυνος ἡδέως  
ὑποδύομαι.

12. Ἀλλὰ μὴν διὰ <sup>2</sup> ἔτος σὺ &χ ἡκίστα οἶμαι  
θάρρειν, το μὴ <sup>2</sup> παρημεληκώς ἐγὼ <sup>2</sup> ὁ θεὸς ἡ ἐξοδὸς  
ποιεομαι· Πολλὰ γὰρ ἐγὼ συνῶν, ἐπισαμαι & μόνον

run from the contest, to not doing those things in which he was overcome, but was continually employed in endeavouring to do better a second time, he soon came to an equality in horsemanship with those of his own age, and soon left them behind because of his love of the employment.

9. But when, having passed through this part of education, he now entered among the youths, amongst them also he was thought to excel, both in practising the things which were fit, and in bearing those which he ought, and in reverencing his elders, and in obeying the magistrates.

10. "I have chosen you, my friends, not from having proved you now for the first time, but from having seen you even from boys performing those things with alacrity, which our city thinks excellent; and entirely abstaining from those, which it deems to be base."

11. "You have laid up in your minds the noblest possession of all, and what is most fit for soldiers: for you are pleased more with being praised than with all other things. It cannot be otherwise but that the lovers of praise will with pleasure undergo every labour and every danger for this."

12. "But indeed I think that you have confidence not a little on this account, that I do not make this expedition having disregarded



# 10 SELECT SENTENCES FROM

ὁ μεγάλος, ἀλλὰ καὶ ὁ μικρὸς ἂ πειρωμένος, ἀπο Θεοῦ  
ὀρμασμαι αἰ.

13. Μεμνημαι γὰρ ἂ ἀκῆσας ποτε ἔ συ, ὅτι εἰκοτὼς  
ἀν καὶ ὦρξαι ὁ Θεὸς πρακτικώτερος εἴην, ὥσπερ καὶ  
ὦρξαι ἔ ἀνθρώπος, ὅστις μὴ, ὅποτε ἐν ἀπορος εἴην, τότε  
κολακευοίμι, ἀλλ' ὅτε ἀρεστὰ πράττωμι, τότε μαλιστα  
ἔ ὁ Θεὸς μεμνῶτο.

14. Τίς γάρ, εἶπεν, ὦ παῖς, μεμνημαι ἔ ἐκεῖνος, ὅς  
ποτε ἐδοκεῖν ἔ ἐγώ; ὥς, ὅσπερ δέδωκα ὁ Θεός, ἔ μα-  
θῶν ἀνθρώπος βελτίον πράξω, ἢ ἀνεπισημῶν ἔ αὐτός  
ων, καὶ ἔ ἐργαζόμενος μάλλον ἀνυττώ ἢ ἀργῶν, καὶ  
ἐπιμελόμενος ἀσφαλεστέρον ἀν διαγῶ, ἢ ἀφυλακτῶν  
ἔ ἔτος. ἔ παρεχὼν ἐν ἑαυτῷ οἷος δεῖ, ἔτις ἐδοκεῖν ἐγώ  
δεῖν καὶ αἰτεομαι ὁ ἀγαθὸς παρὰ ἔ ὁ Θεός.

15. Ἐγὼ αἰσθάνομαι, ἀρξάμενος ἀπὸ ὁ ἡμέτερος  
φίλος ἔτος, ἔ ἡγάμενος δεῖν ὁ ἀρχῶν ἔ ὁ ἀρχόμενος δια-  
φέρω τῷ καὶ πολυτελεστέρον δειπνῶ, καὶ πλεον ἐνδόν

13. There is not only this difference between XENOPHON and PLATO, that the former delivers the sentiments of SOCRATES in a more genuine and unmixed manner, than the latter; but moreover in the dialogical parts of XENOPHON some maxims of truth are always evidently established; whereas in PLATO's dialogues, errors indeed are refuted, but the reader is oftentimes not sufficiently directed to know what certain conclusion he is to draw, and what precise opinion he is to adopt in the place of the mistaken notions which have been controverted.



the gods. For as you have been much with me, you know that I always begin from the gods, not only when I attempt great things, but even small ones."

13. "I remember once to have heard from you, that with reason he would be more likely to obtain any thing, even from the gods, as also from men, who would not then only flatter them, when he should be in distressed circumstances, but should then be most mindful of the gods, when he should do best (i. e. be most prosperous)."

14. "What, says he, my son, do you remember those things, which were once agreed upon by us? namely, that whatever (arts) the gods have given us, those men who have learnt them will succeed better in them, than those who are ignorant of them; and that those who take pains execute them better than the indolent; and that the careful live more securely, than those who are negligent in these things. It was agreed upon by us, that having rendered ourselves such as it behoves us, it would be then also fit for us to ask good gifts from the gods."

15. "Beginning from these our friends, I perceive them thinking, that it becomes a governor to differ from the governed both by supping more sumptuously, and by having more gold within his house, and by sleeping a

## 12 SELECT SENTENCES FROM

εχω χρυσιον, και πλειων <sup>2</sup> χρονος καθευδω, και παν-  
τα <sup>2</sup> απονωτερος <sup>1</sup> ο αρχομενος διαγω. Εγω δε οйма,  
εφην, <sup>1</sup> ο αρχων ε τω ραδιεργεω χρησαι ΔιαΦερω <sup>1</sup> ο αρ-  
χομενος, αλλα τω προνοεω τε και φιλοπονεω <sup>2</sup> προθυ-  
μυμενος.

16. Ος αν ηγησωμαι περι <sup>2</sup> το συμφερον <sup>4</sup> εαυτη  
Φρονιμωτερος εαυτη ειμι, <sup>4</sup> ετος <sup>1</sup> ο ανθρωπος υπερηδεως  
πειθομαι. Γνοιην δι' αν' οτι ετος ετως εχω, εν αλλος  
τε πολυς, και δη και εν <sup>1</sup> ο καμνων, ως προθυμως <sup>1</sup> ο επι-  
ταζων <sup>1</sup> οστις χρη ποιεω καλεω. και εν θαλαττη δε, ως  
προθυμως <sup>4</sup> ο κυβερνητης <sup>1</sup> ο συμπλεων πειθομαι και  
<sup>1</sup> ος γ' αν <sup>2</sup> νομιζω τις βελτιον εαυτη <sup>1</sup> οδος ειδεναι, ως  
ισχυρως <sup>2</sup> ετος ουδ' απολειπομαι θελω <sup>1</sup> οποτε δε οιο-  
μαι <sup>2</sup> πειθομενος κακος τις ληψομαι, ετε <sup>4</sup> ζημια πα-  
νυ τι θελω ακω, ετε <sup>4</sup> δωρον επαιρομαι. Ουδε γαρ το  
δωρον επι <sup>4</sup> ο εαυτη κακος εκων εδεις λαμβανω. Λε-  
γω συ, εφην, ω πατηρ, εις το πειθομενος εχω, εδεις  
ειμι ανυσιμωτερος το <sup>2</sup> Φρονιμωτερος δοκει ειμι <sup>1</sup> ο αρ-  
χομενος.

17. Φρονιμος δε περι <sup>2</sup> το συνοισω μελλων πως αν  
τις τω οντι γενοιμην; Δηλονοτι, εφην, ω παις, οσος μιν  
επι <sup>2</sup> μαθων ειδεναι, <sup>2</sup> μαθων αν' οστις δε γνοιην βελτιον

16. Ούτως εχει.] The verb Εχω with an adverb is very fre-  
quently used elliptically, some part of the word εαυτη being  
understood; as, τεθ' ετως ιαυτο εχει— ita se res habet, as they  
say in Latin. See the doctrine of Ellipses fully illustrated in  
Bos's ELLIPSES GRÆCÆ. The knowledge of Ellipses is ab-  
solutely necessary towards understanding the Greek language.

longer time, and by living in all respects more free from labour than the governed. But I think, said he, that a governor ought to differ from the governed, not by being indolent, but by being ready both to be provident and patient in labour."

16. "Whomsoever men shall think to be more wise than themselves in that, which is useful to them, him they obey with pleasure. You may know that it is so, as in many other cases, so in particular among those that are sick, how readily they call in those that will order what it is fit to do: and at sea likewise, how readily the persons, who sail with them, obey the pilots: and those whom any shall think to know the ways better than themselves, how earnestly they wish not to be left behind by them: but when men think they shall receive any detriment by obeying, they are not very willing either to yield through punishments, or to be excited to it by rewards. For no one willingly receives rewards to his own detriment." "You say then O father, replied he, that nothing is more effectual towards having men obedient, than the being thought wiser than those, who are governed."

17. "But how can any one become really wise in that which is about to be serviceable." "Plainly so, said he, O my son, by learning whatsoever things it is possible to know by learning: and by taking care of that thing, that it be done, which you may know best to



#### 14 SELECT SENTENCES FROM

ον επραχθην, ἢ επιμελόμενος αν ἔστος ὡς αν πραχθην.  
καὶ γὰρ το επιμελεομαι ἔστος, ἢ ὅς αν δεη, ἢ φρονιμωτε-  
ρος ανηρ, ἢ το αμελεω.

18. Εμαθον δὲ ἔγω, ὦ παις, καὶ ὁδε, εφην, ὁ  
μεγιστος· παρὰ γὰρ ἱερον καὶ οἰωνος μητ' εν σαυτῃ μηδε-  
ποτε, μηδ' εν ἡ στρατια εκινδυνευσα· κατανοῶν, ὡς ανθρωπος  
μεν αἵρεομαι πρᾶξις εἰκαζων, εἰδως δὲ εἴδεις ἀπο ποιας  
εἶσομαι αὐτος ὁ αγαθος. Γνοιην δ' αν ἐξ αὐτος ὁ γι-  
γνομενος. Πολυς μεν γὰρ ἡδη πολις επείσα, καὶ ταυ-  
τα ὁ δοκῶν σοφωτατος εἰμι, πολεμος ηραμην πρὸς  
ἔστος, ὅφ' ἔως ὁ πεισθεις επείθομην ἀπωλομην. Πο-  
λυς δὲ πολυς ηὔξησα ἡδη καὶ ιδιωτης καὶ παλις, ὅφ'  
ἔως αὔξηθεις ὁ μεγιστος κακος επαθον. Πολυς δὲ, ὅς  
ἐξην ὁ φιλος χραομαι, καὶ ευ ποιω καὶ ευ παχω, ὁ ἔστος  
δελος μαλλον βεληθεις ἢ φιλος χραομαι, ὅπ' αὐτος  
ἔστος δικη εδων. ὁ Πολυς δὲ εἰκ ηρκεσα ὁ αὐτος το μέρος  
ἔχων ζαω ἡδεως, επιθυμῃσαι δὲ πας κυριος εἰμι, Διχα-  
ἔστος καὶ ἔως εχω ἀπετυχον· πολυς δὲ ὁ πλυευκτος  
χρυσος κτησαμενος, Διχα ἔστος ἀπωλομην. Οὕτως ἢ γε  
ανθρωπινος σοφια εἴδεν μαλλον οἶδα ὁ αριστος  
αἵρεομαι, ἢ εἰ κληραμενος, οἷς λαχοιμι, ἔστος τις  
παραττοιμι. Θεος δὲ, ὦ παις, αἰει ὦν πας ἰσημι,

be done. For it is more the part of a wise man to be careful of that which is fit to be done, than to be negligent about it."

18. "Learn of me also, said he, my son, these the most important things: never should you run into danger either in your own person or with your army, contrary to the sacrifices and auguries: considering how men choose (to undertake) actions, conjecturing (only), but knowing nothing from what (side of their choice) that which is good will happen to them. You may know this from the things themselves that happen. For many, and they too such as were thought to be very wise men, have before now persuaded cities to undertake war against those, by whom they that were persuaded to make the attack have been destroyed. Many too have before now advanced many both private men and cities, by which when advanced they have suffered the greatest evils. Many also, having chosen rather to use those as slaves than as friends, whom it was in their power to use as friends, and mutually to do and receive good, have been punished by them. To many also, it has not been sufficient for them to live pleasantly possessing a part, but desiring to be lords of all, by these means they have lost even the things which they had: and many having obtained the much wished for gold, have perished through it. Thus human wisdom knows no more how to choose what is best, than if any one casting lots should do whatever may chance to fall to him. But the gods, O my son, who always exist, know

# 16 SELECT SENTENCES FROM

ὁ γεγενημένος, καὶ ὁ ὢν, καὶ ὅστις ἐξ ἑκάστος αὐτοῦ ἀποδίδεται.

19. Νυν ἔν, εἶπεν, σῶμα μὲν ἔχων ἀνὴρ ἦκω καὶ μεμπτός· ὅπλον δὲ εἶσθαι αὐτὸς ὅμοιος <sup>d</sup> ὁ ἡμέτερος. Ἡ γερμὴν ψυχὴ αὐτοῦ θήγω, ἡμέτερος τὸ ἐργον. Ἀρχὼν γὰρ εἰμι καὶ <sup>a</sup> αὐτὸς μόνος ἀγαθὸς εἰμι ἀλλὰ καὶ <sup>b</sup> ὁ ἀρχομένος ἐπιμελόμεναι, ὅπως ὡς βελτίστος εἶσθαι.

20. Γινώσκω ὅτι ὁ ἰκανώτατος καὶ εὖ καὶ κακῶς ποιεῶ λόγος, ἔστι καὶ μάλιστα ἐνδύομαι <sup>d</sup> ἡ ψυχὴ ὁ ἀκκῶν καὶ δῶρον ἣν δίδω ὁ τοιοῦτος, καὶ ἂν μείων· τυγχάνω ὢν, ἡ ὁ πᾶρα <sup>e</sup> ὁ ὅμοιος, ὅμως <sup>b</sup> μείζων αὐτοῦ ὁ λαμβάνων.

21. Ἐτι δὲ πρὸς <sup>d</sup> ἔτος ἐννοήσας ὅτι περὶ <sup>e</sup> ὅπως αὖ γινώμαι ἀνθρώπου φιλονεικία, πολὺ μᾶλλον ἐθέλω ἔτος ἀσκεῶ, ἀγὼν τε αὐτὸς πρὸς ἑαυτὸν <sup>e</sup> ἅπας, ὅπως ἐγινώσκον ἀσκεῖσθαι ἀγαθὸν εἰμι ὑπὸ <sup>e</sup> στρατιωτῆς.

19. Σώματα μὲν—ὅπλα δὲ.] “The Greek language abounds more in conjunctions than any language I know; and particularly it has two that no other language, which I know, has, I mean μὲν and δὲ. They are commonly reckoned of that species of conjunctions, called ADVERSATIVE. But it is only DIFFERENCE they mark, not OPPOSITION; and the μὲν that precedes, as it always does, does no more than let you know that something different is to follow, but which has a connection with what went before. The Greeks too have many particles, which appear to a person not well acquainted with the language to be mere expletives. But they are not so; for many of them not only connect the speech, but also give an emphasis



all things, both past and present, and what will happen from each of them."

19. "Now then, said he, you are come, having (with you) bodies indeed of men irreproachable; and they shall have arms like ours. But it is our business to raise their minds. For it is the duty of a commander, not only to be brave himself, but also to take care of those who are commanded by him, that they shall be as brave as possible."

20. "I know that the words of those, who are most able to do both service and disservice, sink deepest into the minds of the hearers: and if such men give gifts, even though they should happen to be less than those (given) by their equals, yet they who receive them, value them at a greater price."

21. Having moreover considered, that in whatsoever things there are emulations amongst men, those things they are much more willing to practice, he proposed also to them contests in all things, which he thought it might be serviceable for them to be practised by the soldiers.

emphasis and significancy to it, which it would not otherwise have. Of this kind are  $\delta\eta$  and  $\gamma\tau$ , of which last it is very difficult to ascertain the precise meaning; but it certainly has a meaning; and a man much conversant in the Attic writers will desiderate it, if it be any where wanting."

Lord MONBODDO's Orig. of Language. Part. 2. B. I. C. 14.

See also LOCKE's Essay concerning Human Understanding. Book III. Ch. 7. on Particles.

22. Ωφελομαι δὲ ἐδοκεον αὐτὸς καὶ πρὸς τὸ  
 γιγνώσκομαι <sup>d</sup> ἀλλήλοι <sup>n</sup> ὁμοσκηγῶν. Ἐν γὰρ τῷ γιγνώ-  
 μαί, καὶ τὸ αἰσχυνομαι <sup>d</sup> πᾶς ἐδοκεον μᾶλλον ἐγγινομαι·  
 ὁ δὲ ἀγνοῶμεν <sup>Θ</sup> ῥαδιζργεω πῶς μᾶλλον δοκεω, ὥσπερ ὁ  
 ἐν σκοτ <sup>Θ</sup> ὢν.

23. Ἐδοκεον δὲ ὠφελομαι αὐτ <sup>Θ</sup> ὅμῃ τρεφομε-  
 νος καὶ πρὸς τὸ ἦττον ἀλλήλοι· ἀν' ἐθέλω ὀπολείπω· ὅτι  
 ἔωραον καὶ τὸ θηριον, ὁ ὅμῃ τρεφομεν <sup>Θ</sup>, δειν <sup>Θ</sup> ἐχὼν  
 ποθ <sup>Θ</sup>, ἣν τις αὐτ <sup>Θ</sup>· διασπᾶω ἀπ' ἀλλήλοι.

24. Ἐπιμελομαι δὲ καὶ <sup>ε</sup> ὁδὲ ὁ Κυρ <sup>Θ</sup>, ὅπως μῆ-  
 πτε ἀνδρωτὸς γενομένος ἐπὶ <sup>a</sup> τὸ ἀρῖστον καὶ τὸ δειπνον  
 εἰποιμι. Ἡ γὰρ ἐπὶ θηρα αὐτὸς ἐξαγών, ἰδρῶς αὐτὸς  
 παρῖχον, ἡ παιδία τοιαυτὸς ἐξευρίσκον, ὅς ἰδρῶς ἐμελ-  
 λον παρῖχῶ· ἡ καὶ ἐπραῖα εἰ τι δεομονος τυχοίμι, ἔτῳς  
 ἐξηγεομεν <sup>ε</sup> ἡ πράξις, ὥς μὴ ἐπανοίμι ἀνδρωτί. Ὁυ-  
 τὸς γὰρ ἡγήομην καὶ πρὸς τὸ ἡδέως ἐσθίω ἀγαθὸς εἰμι,  
 καὶ πρὸς τὸ ὑγᾶινω, καὶ πρὸς τὸ δυνάμαι τίς πόνεω.  
 Καὶ πρὸς τὸ ἀλλήλοι δὲ <sup>a</sup> πραότερος εἰμι ἀγαθὸς ἡγεομην  
 ὁ πόνος εἰμι, ὅτι καὶ ὁ ἵππος συμπονῶν ἀλλήλοι,  
 πρᾶατερος συνῆσθκα.

25. Ἐννοῶ ὅτι ἐξεληλυθῆ μεν σὺν ἐγῶ ὁ μεν <sup>ε</sup> βελ-

22. They seemed to him also to derive great advantage from being known to each other by living in the same tents: for from being known to each other, he thought that a sense of shame would be created the more in all: but those, who are not known to one another, seem in some measure to be more indolent, as men who are in the dark.

23. They seemed to him also from being fed together to derive great advantage towards being less willing to desert each other: for he saw that even beasts, which are fed together, have a longing desire (for each other,) if any one should separate them from each other.

24. CYRUS was careful of this also, that (his men) should never go to dinner and to supper not having been sweated. For he either gave them a sweat by leading them out to hunting, or he invented such sports, which would give them a sweat: or if he chanced to want to do any thing, he took the lead in the business in such a manner, as that they might not return without sweat. For he thought that this was serviceable both towards their eating with pleasure, and towards being healthy, and towards their being able to labour any thing. He thought too, that labours were a good thing towards their being more gentle to each other, since even horses that labour with each other, stand more gentle together.

25. " I am considering that there are come



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τιων, ὁ δὲ καὶ ἔμεινεν ἀξίος· ἦν δὲ τις ἀγαθὸς γενῶμαι, ἀξιώσω πᾶς ἑστῶ ἰσομοίρῳ. Καὶ τοὶ ἀγαθὸι εἰδὲς ἀνίστασθαι νομίζω ὁ ἐν ἀνθρώπῳ εἰμι, ἔτι ὁ ἴσος ὁ δὲ κακὸς καὶ ὁ ἀγαθὸς ἀξιοῦμαι.

26. Ἡ καὶ οἰομαι, εἶπεν ὁ Χρυσάντας, ἐψηφισμένην αὐτὸ πλῆθος, ὥστε μὴ ἔστω ἕκαστος τυγχάνω, ἀλλὰ ὁ κρατίστεος καὶ ἄτιμῃ καὶ δῶρον πλεονεκτέω; Ἐγὼ γάρ, εἶπεν ὁ Κύριος, οἰομαι, ἀλλὰ μὲν ἔστω συναγορεύων, ἀλλὰ δὲ καὶ ἂν ἀποχρὸς ὢν ἀντιλέγω, μὴ ἔστι ὁ πλεῖστος καὶ πονῶν, καὶ ὠφελῶν τοῖς κοῖνοις, ἔστω καὶ ἔμεινεν ἀξίος οἰομαι. Οἰομαι δὲ, εἶπεν, καὶ ὁ κακίστος συμφορὸς φανερῶν ὁ ἀγαθὸς πλεονεκτέω. Ὁ δὲ Κύριος ἐβόλοισιν καὶ ἑαυτὸς ἐνεκα ὁ ὁμοτίμος εὑρεμένην ἔστω ὁ ψηφισμα. Βελτίων γὰρ αὐτὸς ἡγεομένην εἰμι, εἰ εἰδέναι ὅτι ἐκ τοῦ ἔργου καὶ αὐτὸς κρινόμενος ἔστω ἀξίος τυχομένην.

27. Εἰμι, νῆ Δί, ἀνὴρ συσκήνος ἐμὸς, ὅς ἐν πᾶσι μάστιγι πάλεον ἔχω. Ἄλλος δὲ αὐτὸν ἐπηρομένην αὐτὸς, Ἡ καὶ ὁ πόνος; Μα Δί, εἶπεν, ἔστι μὲν δὴ ἀλλὰ ἔστω γὰρ ψευδόμενος ἑάλωκα. Καὶ γὰρ πόνος καὶ ὁ ἄλλος ὁ τοῖστος, πάντῃ πράως αἰεὶ εἶμι ὁ βεβλημένος πάλεον ἔχω. Ἀλλ' ἐγὼ μὲν, εἶπεν ὁ Κύριος, ὦ ἀνὴρ, γινώσκω ὁ

out with us, some who are to be valued at a greater, and others at a less rate: but if any thing successful should happen to us, all these will think themselves entitled to claim an equal share. But I think that no one of the things amongst men is more unfair, than that both the coward and the brave man should be deemed worthy of equal shares."

26. "What do you think then, said CHRY-SANTAS, that the multitude being assembled will decree, so as that each man should not obtain equal shares, but that the most excellent men should have the advantage both in honours and rewards?" "I do think so, said CYRUS, partly indeed because you assist me, and partly because it is base to say otherwise, that he who labours most and benefits the public, that such a one should not be deemed worthy of the greatest things. Besides, said he, I think it will appear advantageous even to the most cowardly, that the brave should be in a better condition than themselves." And CYRUS wished this decree to be made for the sake of the nobles themselves; for he thought that they also would be more brave, if they should know, that even themselves being judged of from their actions, would obtain only their due rewards.

27. "There is in truth a man, my comrade, who in every thing desires to have more (than others.)" Another then asked him, "What (more) of labours too?" "No truly, said he, not so indeed: and in this I am found falsifying: for very contentedly does he always per-

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τοῖστος ἀνδρῶσι, οἷος καὶ νυν ἔδε λεγῶ, εἴπερ δὲ ἐνεργὸς καὶ πειθόμενος ἔχω τὸ στρατεύμα, ἐξαιρετέος εἰμι ἐκ ἡ στρατίας. Δοκεῶ γὰρ ἐγὼ τὸ μὲν πολὺ ὁ στρατιώτης εἰμι, οἷος ἔπομαι, ἢ ἂν τις ἡγάμα· ἀγῶ δ', οἶμαι, ἐπιχειρεῶ ὁ μὲν καλὸς κ' ἀγαθὸς ἐπὶ ὁ καλὸς κ' ἀγαθός, ὁ δὲ πονηρὸς ἐπὶ ὁ πονηρὸς. Καὶ πολλάκις τοίνυν πλείων ὁμογνώμων λαμβάνω ὁ Φαῦλος, ἢ ὁ σιχαδαῖος. Ἡ γὰρ πονηρία δια<sup>ς</sup> ἢ παραυτικά ἡδονὴ πρηνέμενος, ἕτος ἔχω συμπεῖθων<sup>α</sup> πολλὸς<sup>δ</sup> αὐτὸς ὁμογνώμονεω· ἢ δ' ἀρετὴ πρὸς ὀρθίον ἀγῶν, ἔ παντὶ δεινὸς εἰμι ἐν τῷ παραυτικά εἰκὴ συνεπισπασμαι· ἄλλως τε καὶ ἢν ἄλλος ὦ, ἐπὶ τὸ πρᾶν καὶ τὸ μαλακὸν ἀντιπαρακαλῶν. Καὶ τοίνυν ἢν μὲν τις<sup>δ</sup> βλακεία μαι ἀπονία μόνον κακὸς ὦ, ἕτος ἐγὼ νομίζω, ὥσπερ κηφὴν, δαπάνη μὲν μόνον ζημιῶ ὁ κοινῶνος· ὅς δ' αὖ ὁ μὲν πόνος κακὸς ὦ κοινῶνος, πρὸς δὲ τὸ πλεονεκτεῶ σφοδρὸς καὶ ἀναισχυντος, ἕτος καὶ ἡγεμονικὸς εἰμι πρὸς ὁ πονηρὸς· πολλάκις γὰρ δυναμαὶ ἢ πονηρία πλεονεκτῶν ἀποδεικνυμι. Ὡςτε σπανταπασιν ἐξαιρετέος ὁ τοῖστος<sup>δ</sup> ἐγὼ εἰμι.

27. Αἰρετη.] It is observable, that the Greeks use the word Αἰρετη to denote both what we call VALOUR and VIRTUE. Nor without reason: for where some degree of the former is not found, no portion of the latter will exist. The practice of Virtue demands continual exertions of magnanimity. For the mind has to combat conflicting passions, the seductions of vice, the prevalence of bad example; to overcome all which, requires more fortitude, than to face a host of enemies.



mit any one that will, to have more of labours and other such things." "But, said CYRUS, I am of opinion, my friends, that such men as he now speaks of, must be taken out from our body, if it be necessary to have our army active and obedient. For a great part of the soldiers seems to me to be (such) as to follow, wherever any one will lead them: and I think, the good and virtuous endeavour to lead to things good and virtuous, but the vicious to things vicious. And therefore the wicked have oftentimes more abettors than the good. For vice, as it goes on through present pleasures, has these (pleasures) to persuade many to favour her: but virtue, as it leads to an arduous way, is not very powerful in drawing men along with her for the present, without great reason: especially too if there should be others, who on the contrary side invite them to what is easy and soft. If therefore some should be only base on account of their indolence and their shunning all labour, I think that these, as drones, only injure their associates by the expence of keeping them: but those who may be indolent sharers of labours, yet eager and presumptuous in taking all advantages, these are the men that lead to vicious practices; because they can oftentimes shew vice to be successful in gaining advantage. So that by all means such men are to be removed by us."

27. Such men, &c.

*Ignavum fucos pecus e præsepibus arcent.*

VIRG. L. I. *Æn.*

28. Εὐ δὲ ἰσημι, ὦ ἀνὴρ, εἶπεν, Φίλος, ὅτι ἔδε  
 ἔτος μόνος ὠφελήσω ὁ κακὸς ἀφαιρεθείς, ὅτι κακὸς  
 ἀπεσομαι, ἀλλὰ καὶ ὁ καταμενὼν ὅσος μὲν ἀνε-  
 πιμπλαμην ἤδη ἔκακία ἀποκαταρῆμαι ἂν αὐτός· ὁ δὲ  
 ἀγαθὸς ὁ κακὸς ἰδὼν ἀτιμασθείς, πολὺ ευθυμότερον ἢ  
 ἀρετὴ ἀντρεξοίμαι.

29. Το δ' αἶθλον ἢ νίκη, ἣν μὲν ἐγὼ νικᾶω, δη-  
 λον ὅτι ὁ τε πολεμιὸς ἀν' ἡμετέρῳ, καὶ ὁ ποικεμιὸς  
 ἀγαθὸν παν· ἣν δὲ ἐγὼ αὖ νικᾶωμαι, (ἔτος γὰρ αἰ  
 καὶ λέγω καὶ ποιεῶ δεῖ) καὶ ἔτω το ὅ ἥττωμενος ἀγα-  
 θὸν παν ὁ νικῶν αἰ αἶθλον προκείμαι. Οὕτω δὲ, εἶπεν,  
 δεῖ σύ γινώσκω, ὥς, ὅταν μὲν ἀνθρώπος κοινωνὸς πολε-  
 μὸς γενομένου, ἐν ἑαυτῷ ἔχω ἕκαστος, ὥς εἰ μὴ αὐτὸς  
 τις προθυμηθήτομαι, ἔδεις ἐσομένου το δεῖν ταχὺ πολ-  
 λὸς τε καὶ καλὸς διαπραττομαι· ἔδεις γὰρ αὐτὸς ἀρ-  
 γεομαι ὁ πραττομαι δεόμενος· ἵππταν δὲ ἕκαστος δια-  
 νοηθῶ, ὥς ἄλλος ἐσομαι ὁ πρᾶστων καὶ ὁ μαχομένων,  
 ἢ ἂν αὐτὸς μαλακίζωμαι, ὁ τοιούτος, εἶπεν, ὦ ἰσημι, ὅτι  
 πᾶς ἅμα πᾶς ἦζω ὁ χαλεπὸς φερόμενος. Καὶ ὁ Θεὸς

29. Αἶθλα νίκης.

“Οἶδεν, ὦ ἄνδρες Ἀθηναῖοι, τὸτο καλῶς ἐκεῖν, ὅτι ταῦτα μὲν  
 εἰν ἀπαιτὰ τῇ χάριτι αἶθλα τῷ πολέμῳ κείμενα ἐν μέσῳ· φύσιν δ'  
 ὑπάρχει

28. "Be assured of this, said he, O my friends, that when the bad are removed, they will not only confer this advantage, that the bad will be away; but moreover, such of the remaining as were filled with their wickedness will again purge themselves of it: for the good having seen the bad disgraced, will adhere to virtue with more alacrity."

29. "As for the rewards of victory, if we conquer, it is manifest that both the enemy will be ours, and all the valuable possessions of the enemy: but on the other hand if we are conquered, (for it is proper to mention and suppose this always) in the same manner all the possessions of the conquered are always proposed as rewards to the conquerors. Thus then, said he, ought you to be persuaded: that, when men who are become sharers of a war, are of opinion each in themselves, that unless every individual shall himself be alert, no one thing of those which ought, will happen, then many and noble actions are soon accomplished, because none of the things, which ought to be done, is neglected by them: but when each one shall have thought, that there will be another to act and to fight for him, though he himself should be indolent, to such said he, be assured, that all things will come adverse, attacking all together. And God hath in some

ὑπάρχει τοῖς παρῶσι τε τῶν ἀπόντων, καὶ τοῖς ἐθέλοσι ποιεῖν καὶ κιν-  
δυνεύειν, τε τῶν ἀμελόντων."

DEMOSTH. Philipp. I.

D



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ἔτω πως εἰποιται· ὁ μὴ θελων <sup>d</sup> ἑαυτῶ προσετήω εκ-  
πονεω το αγαθον, αλλος <sup>d</sup> αὐτος επιτακτηρ διδωμι.

30. Μαλιςτε δὲ, ὦ ἀνὴρ, ἔτος ἐγὼ ευθυμῶς εἰς ὁ  
αγων ὁ πρὸς <sup>a</sup> ὁδὲ παρορμαῶ, ὅτι Κυρος εσομαι ὁ κρι-  
νων, ὅς ε φθονος κρινω. ἀλλὰ σὺν θεος ὀρκος λεγῶ, ἡ  
μὴν ἐγὼ δοκεῶ Κυρος, ὅσις ἀν <sup>a</sup> ὁρᾶω αγαθος φιλεῶ ε-  
δὲν ἡττον ἑαυτῶ· ἔτος γὰρ ἑρῶ αὐτος, ὅσις ἀν εχοιμι, ἡδι-  
ον διδῶς μαλλον ἢ <sup>a</sup> αὐτος ἐχων.

31. Ὁ Κυρος πρὸς <sup>a</sup> ἔτος εἶπον, Καὶ ποτέρως ἀν, ὦ  
Κυαζαρης, μαλλον σὺ ἐκοσμεον; εἰπερ πορφυρεῖς ἐνδύς,  
καὶ ψελλιον λαβὼν καὶ σρεπτον πειθεμελῆς, χολῇ  
<sup>d</sup> κελευων ὑπήκων σὺ, ἡ νυν, ὅτε σὺν τοιαυτος καὶ τοιαυ-  
τος δυναμῖς ἔτως ὀξέως σὺ ὑπακῶ, διὰ <sup>a</sup> το σὺ τιμᾶω,  
ιδρῶς καὶ σπᾶδῇ καὶ αὐτος κεκοσμημελῆς, καὶ σὺ κοσμων,  
καὶ ὁ αλλος ἐπιδεικνυς <sup>d</sup> σὺ ἔτω πειθόμενος;

29. Ἐν ἑαυτοῖς ἐχῶσιν —

“ Ἀν τοιουν, ὦ ἀνδρες Ἀθηναῖοι, καὶ ὑμεῖς ἐπὶ τῆς τοιαυτῆς ἐβελήση-  
τε γενέσθαι γνῶμης νυν, ἐπειδὴ περ ε προτερον, καὶ ἕκαστῳ ὑμῶν εἰ δὲ ε  
δυνατᾷ ἀν παρᾶχειν αὐτοῖς χρησίμοι τῇ πόλει, πασαι ἀφ᾽ ἑς τὴν εἰρω-  
νείαν, ἑτοιμῶς πραττεῖν ὑπαρξῇ, ὁ μὲν χρημᾶτα ἐχων, εἰσφέρειν, ὁ δὲ  
ἐν ἡλικίᾳ, στρατεύσασθαι· συνελόντι δὲ ἅπλως εἰπείν, ἡν ὑμῶν αὐτῶν εἴτε  
λησῇτε γίνεσθαι, καὶ παύσεσθε, αὐτος μὲν εἰδὼν ἕκαστος ποιήσειν ἐλπῖ-  
ζων,

measure appointed it so: for to those that are not willing to enjoin it upon themselves to labour in procuring good things, to these he gives others to be task-masters."

30. "But in a particular manner, my friends, this encourages me to (undertake) the contest with these (nobles) most readily, that CYRUS will be the judge; who judges not with envy: but I assert it with an oath (in the name) of the gods, in truth CYRUS seems to me to love not less than himself whatsoever men he can see to be good; and truly I see him giving to these, whatever he may chance to have, with more pleasure than if he kept it himself."

31. CYRUS said to these words, "And by which of the two ways, O CYAXARES, should I have been an ornament to you most? whether, if I had leisurely obeyed you when you commanded me, after I had put on a purple robe, and had taken bracelets, and had thrown round me a chain? or now, when I obey you with so great and such a force, so expeditiously, in order to honour you, being both adorned myself with sweat and diligence, and adorning you likewise, and exhibiting these others so obedient to you?"

ζων, τον δε πλησιον παντ' ὑπὲρ αὐτῶν πράξειν· καὶ τὰ ὑμετέρ' αὐτῶν κομίσσῃσι, ἀν' θεοῦ θείῃ, καὶ τὰ κατεργασθῆναι παλιν ἀναληψέσθῃσι, καὶ κείνους τιμωρῆσθῃσι."

DEMOSTH. Philipp. 1.

32. Δοκεῶ γὰρ ἐγώ, εἶπεν, πᾶς μὲν, ὅς ἂν τις βέλ-  
λων ἀγαθὸς σπέρματος ποιεῖται ὅστις τις ἐν πράγ-  
μα, ἥδιον εἰμι ἐν τῷ ἂ λέγων καὶ ἐν ἂ ποιεῖν παρορμαῶ,  
μᾶλλον ἢ λυπῶν καὶ ἀναγκαζῶν. Ὅς δὲ δὴ το εἰς ὁ  
πολεμὸς ἐργὸν ἐποίησται μὴ τις βέλτοι μὴ σπέρματος πρῶτον-  
τος, ἂ ἔτος πανταπῶς ἐγώ γε δοκεῖ ἀγαθὸς θηρατεῖον  
εἰμι καὶ λόγος καὶ ἐργον.

33. ὦ Ἀρμένιος, εἶπεν, πρῶτον μὲν ἂ σὺ συμβέβηκεν,  
ἐν ἡ δίκη τ' ἀληθεῖς λέγω, ἵνα ἂ σὺ εἰς γὰρ ἀπὸ το εὐμι-  
σητότατον· το γὰρ ἂ ψευδομένους φαίνομαι, ἐν ἴσῃ ὅτι  
καὶ τὸ ἂ συγγνώμη τυγχάνω ἐμποδῶν μάλιστα ἀνθρώπος  
γιγνόμεναι.

34. Νῦν ἐν δὲ ἂ τις ἔπε ὁ δᾶσμος ἀπηγαγον, ὅτε  
στρατεύμα ἐπεμψα, ἐπειχίζον τε το ἐρύμα; Καὶ ἵς  
εἶπεν, ἂ ἐλευθερία ἐπεθύμεον· καλὸς γὰρ ἐγώ δοκεῶ  
εἰμι καὶ ἂ αὐτὸς ἐλευθερὸς εἰμι καὶ παῖς ἐλευθερία κα-  
τελιπον. Καὶ γὰρ εἰμι, εἶπεν ὁ Κῦρος, καλὸς μάχεται,  
ὅπως μὴ ποτὶ τις δᾶλος μελλοίμην γενήσομαι.

33. Εὐμίσσητότατον, &c.

Ἐχθρὸς γὰρ μοι κείνος, ὅμως αἶδα πολῆσιν,  
Ὅς ἂ ἕτερον μὲν κεύθει ἐν φρεσίν, ἄλλο δὲ βαίνει.

Hom. Il. L. 9. 312.

These



32. "For it seems to me, said he, more pleasant to excite all men, indeed, whom one would wish to make good fellow-labourers of any action whatever, by speaking kindly and doing good, and rather than by vexing and compelling them: but those whom one would wish to make active fellow-labourers of affairs in war, these I think by all means we must court both by good words and actions."

33. "O ARMENIAN, said he, I first of all advise you, to speak the things that are true in this your trial, that at least one thing most detestable might be wanting to you; for as to being found a liar, be assured that it is in a particular manner an obstacle to men against their obtaining pardon."

34. "Now then why hast thou neither paid tribute, nor sent an army, but didst fortify thy garrisons?" And he answered, I was desirous of liberty: for it seems to me to be a noble thing, both to be free myself, and to have left freedom to my children." Indeed it is noble, said CYRUS, to fight, that one might never become a slave."

These words from ACHILLES are highly in character; as are those of NEOPTOLEMUS in the PHILOCTETES of SOPHOCLES, that most HOMERICAL of the Greek Tragedians.

N E. Οὐκ αἰσχρὸν ἢ γὰρ δεῖται τὰ ψευδῆ λέγειν; PHIL. 109.

Who will say that the poets are not fine MORALISTS?

35. Δοκεῶ γὰρ ἐγώ, ὦ Κυρὸς. ἔτις ἐχω, ἀνευ μὲν  
σωφροσύνης ἔδ' ἄλλος ἀρετὴν ἔδεις ὀφελὸς εἰμι· τί γὰρ  
αὖν, ἐφην, χρησαίμην· ἀν τις ἰσχυρὸς, ἢ ἀνδρείος, μὴ  
σωφρων, ἢ ἵππικος; τί δὲ πλεῖσις; τί δὲ, δυναστὴς ἐν  
πόλιν; σὺν δὲ σωφροσύνῃ καὶ φίλος πᾶς χρησίμος, καὶ  
θεράπων πᾶς ἀγαθός.

36. Δοκεῶ ἐγώ ὃ αὐτὸς ἀνὴρ εἰμι, καὶ εὐτυχῶν  
ἐξυβρίσα, καὶ πταίσας παχὺ ἐπότηζα· καὶ ἀνέθεις,  
παλιν αὖ μέγα ἐφρόνησα, καὶ πάλιν αὖ πρᾶγμα πα-  
ρασχω.

37. Ἀλλὰ νᾶμα ὁ Θεός, ἐφην, ἔτις μὲν ἐγώ γε  
ὑπηρετὴς, ὅς ἀν εἰδῆν ἀνάγκη ὑπηρετῶν, ἀηδὺς ἀν ἐγώ  
δοκῶ χρασμαι. ὅς δὲ γινώσκω δοκοῖν, ὅτι εὐνοία καὶ  
φιλία ὁ ἐμὸς τὸ θεὸν συλλαμβάνοιμι, ἔτις ἀν ἐγώ δο-  
κῶ καὶ ἁμαρτανῶν ῥαὸν φέρω, ἢ ὁ μισῶν ἐκπλεῶ δὲ πᾶς  
ἀνάγκη διαπονέμενος.

38. Οὕτω καλὸς καὶ ἀγαθὸς ἦν ἐκεῖνος, ὥς καὶ ὅτε

35. Σωφροσύνη signifies sometimes Discretion, sometimes  
Prudence, sometimes Temperance, sometimes Modesty; vir-  
tues which all arise from sanity and sobriety of mind.

38. Καλὸς καὶ ἀγαθός.

These words, which are put into the mouth of TIGRANES  
in commendation of a fictitious character, are in reality spo-  
ken in praise of SOCRATES. And indeed it is not without  
reason that XENOPHON calls his master Καλὸς καὶ ἀγαθός, for he

cer-

35. "It seems to me, O CYRUS, to be thus; that without discretion the advantage of any other virtue is none. For in what, said he, can one use a strong man, or a brave man, or one skilled in horsemanship, if not discreet? in what (can one use) a rich man? in what a man of power in his city? But with discretion, both every friend is useful, and every servant good."

36. "It seems to me to be the part of the same man, both to be insolent when successful, and to be suddenly disheartened when unfortunate: and when restored (to his former good condition) to be again insolent, and again to create disturbances."

37. "But in truth, said he, I think I should use with very little pleasure those servants, whom I should know to serve me thro' necessity: but of whomsoever I may seem to think, that they assist me in what is requisite, through good-will and friendship to me, with these I fancy I can bear more easily, even tho' they do wrong, than with those who hate me indeed, but yet labour at all things more abundantly through necessity."

38. He was so virtuous and good, that even

certainly was the chief and best of the philosophers, as he delivered precepts of wisdom suited to human nature, more than any of them. The doctrines of EPICURUS lead to voluptuousness: those of ZENO to morosity, self-conceit, and self-love:



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αποθνήσκω ἐμελλον, προσκαλεσας ἐγὼ εἶπον, Μη τι  
 συ, ὦ Τιγράνης, εἶπην, ὅτι ἀποκτενῶ ἐγώ, χαλεπὴν  
 ὁ πατέρ· ὃ γὰρ κακονοία τις ἔτος ποιεῶ, ἀλλ' ἀγνοία·  
 ὅσῳσος δὲ ἀγνοία ἀνθρώπος ἑξαμαρτάνῃ, πᾶς ἀκασίος  
 ἔτος ἐγώ γε νομίζω.

39. Ἀνθρώπινος προθυμία εἰς τὸ ἐπράχθην ἔτος ἔ-  
 δεις ἔτω μέγας συμμαχος ἀν γένοιμην, ὡς ταχος.

40. Ἐν δὲ ἔτος προσαγὼ ὁ Κύρος ὁ αἰχμαλωτὴς  
 δεδέμενος, ὁ δὲ τις καὶ τετρωμένος. Ὡς δὲ εἶδον, εὐθύς  
 λυῶ μὲν ἐκελευσα ὁ δεδέμενος, ὁ δὲ τετρωμένος, ἰατρος  
 καλεσας, θεραπεύω ἐκελευσα. Ἐπειτα ἐλεῖξα ὁ Χαλ-  
 δαίος, ὅτι ἀν ἤκοιμι ὅτε ἀπώλεσα ἐπιθυμῶν ἐκεῖνος,  
 ὅτε πολεμῶ δέομενος, ἀλλ' εἰρήνῃ ἐποίησα βελομένους  
 Ἀρμένιος καὶ Χαλδαίος.

41. Ὡς δὲ εἶδον ὁ Κύρος, ἐλεῖξα, ὦ Κύρος, ὡς ὀλι-  
 γος δυναμένος προσορᾷ ἀνθρώπος πρὸς τὸ μέλλον, πολ-  
 λος ἐπιχειρῶ πράττω. Νυν γὰρ δὴ καὶ ἐγὼ ἐλευθε-  
 ρία μὲν μηχανάομαι ἐπιχειρήσας, δαλος, ὡς ὀδῶν ποτε,

love: but those of SOCRATES have in them a suavity of man-  
 ners, accommodation to the frailties of mankind, generosity  
 of sentiment, real and not ostentatious virtue, and resigned  
 submission to all the ways of Providence.

38. Χαλσιππῆς —

The last words of PHOCION to his son are memorable:

“ Ἐπισκηπτῶ αὐτῷ μὴδὲν Ἀθηναίοις μνησικακῆσαι ὑπὲρ τῆς παρ' αὐ-  
 τῷ φιλοτιμίας, ἥς νυν πίνω. ÆLIAN. V. Hist.

when he was just going to die, having called me to him he said, O TIGRANES, be not you at all angry with your Father, because he will kill me; for he does not this from any malevolence, but from ignorance: but whatever things men do wrong through ignorance, all these I deem involuntary."

39. Nothing can be so great a helper to human alacrity towards performing these things, as expedition.

40. At this time, they bring to CYRUS the prisoners bound, and some wounded. But when he saw them, he immediately ordered them to loosen those that were bound, and having called in some physicians, he ordered them to heal the wounded. He then said to the CHALDÆANS, that he was come not desiring to destroy them, nor wanting to make war, but wishing to establish peace between the ARMENIANS and CHALDÆANS.

41. When he (the king of the ARMENIANS) saw CYRUS, he said, "O CYRUS, how few things of futurity being able to foresee, do we men undertake to execute many things! For now truly, even I having endeavoured to procure liberty, became a slave, so as I never was before: and after we had been taken, when we had thought certainly to have perished, we

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εγενομένην. Επει δὲ ἔαλω, σαφῶς ἀπολωλα νομίσας, τῶν ἀναφαινομαι σέσωσμενος, ὡς εἰδέναι ποτε.

42. Τέλος δ' ἐν ὑπνότητι καὶ ἡ γυνὴ ὁ Ἀρμενίος, ἡ θυγατὴρ ἐχὼν, καὶ ὁ νεώτερός ἡ καὶ συν ἀλλῶ δῶρον καὶ τὸ χρυσιον ἐκομίζον, ὁ πρότερον ἐκ ἡφελον ἐλαβον ὁ Κυρῶ. Καὶ ὁ Κυρῶ ἰδὼν, εἶπεν, Σὺ ἐγὼ εἰποίησα \* μισθῶ περιίων εὐεργετῶ· ἀλλὰ σὺ, ὦ γυνὴ, ἐχὼν ἔστος τὸ χρημα ὁ φέρω ἀπιδί, καὶ ὁ Ἀρμενίος μνηκετι ἐδὼν αὐτῶ κατὰ ρυζα· ἐξεπεμψα δὲ ὁ σὸς υἱὸς ὡς καλλίστη ἀπ' αὐτοῦ κατασκάδασας ἐπὶ \* ἡ στρατεία· ἀπο δὲ ὁ λοιπὸς κταομαι καὶ <sup>α</sup> σαυτῶ, καὶ ὁ ἀνὴρ, καὶ ἡ θυγατὴρ, καὶ ὁ υἱὸς ὅστις κεκτημένος καὶ κεκοσμημένος καλλίον καὶ ἡδίων ὁ αἰὼν διαζῶ· εἰς δὲ ἡ γῆ, εἶπεν, ἀρκεῶ τὸ σῶμα, ὅταν ἑκάστῳ τελώτησιν, κατὰ κρυπτῶ.

43. Ἀνὴρ Φίλος, δοκεῶ ἐγὼ εὐφροσύνη τις νῦν παρῆμι, καὶ ὅτι εὐπορία τις προσγεγνημαι, καὶ ὅτι ἐχὼ ἀφ' ὅς τιμαὶ ἔξω ὅς ἀν βελάωμαι, καὶ τιμασθαι ὡς ἀν ἐκάστῳ ἀξίος ὦ. Παντὼς δὲ ἀναμνησκόμενος ὁ ποῖος αὐτὰ ἔργον ἔστος ὁ ἀγαθὸς εἰμι αἰτίος· σκοπεύμενος γὰρ εὕρησα, τὸ τε ἡγρυπνήσαι ὅπως εἶδει, καὶ τὸ ἐπὶ οὐνητα, καὶ τὸ ἐσπεύσαι, καὶ τὸ μὴ εἶσαι, <sup>α</sup> ὁ πολέ-



had thought certainly to have perished, we appear now to be secure, so as never before."

42. At length also the wife of the king of the ARMENIANS met him, having her daughters and younger son with her: and among other presents, she brought also the gold, which CYRUS before was not willing to receive. And CYRUS having seen them, said, "Ye shall never cause it, that going about I should do good for the sake of reward only: but do you, woman, keeping the riches which you bring, depart hence, and give them no more to the ARMENIAN to bury them; but send out this your son to the war, when you have furnished him as beautifully as possible from part of these riches: and from the rest, get both for yourself, and husband, and daughters, and sons, that, which if ye possess and with which if ye are adorned, ye will lead your life more elegantly and pleasantly: but said he, when each of you is dead, be it sufficient to bury your bodies in the ground."

43. "My friends, there seems to be some joy amongst us now, both because some supply is added to us, and because we have (means) from which we shall be able to honour those whom we may wish, and to be honoured ourselves as each may be deserving. But by all means we should remember what kind of actions are the causes of these good things: for if we consider we shall find them to be, the having watched when it was necessary, the having laboured, the having been diligent, and

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μιος. Οὕτως ἐν χρεὶ καὶ τοιοῦτον <sup>α</sup> ἀνὴρ ἀγαθὸς εἰμι,  
<sup>β</sup> γινώσκων ὅτι ἡ μεγάλη ἡδονή, καὶ τὸ ἀγαθὸν ὃ μέ-  
 γας ἢ πείθω, καὶ ἡ καρτερία, καὶ ὃ ἐν ὃ καιρὸς πόνος  
 καὶ κίνδυνος παρεχομαι.

44. Ὁ κοινὸς κίνδυνος φιλοφρονέως ποιεῶ ὃ συμμα-  
 χὸς πρὸς ἀλλήλοι, καὶ ἔχει ἐν ἑαυτῷ ὅ ἐν ὅπλῳ  
<sup>α</sup> κοσμεῖται φθόνῳ οὐτε <sup>β</sup> ὃ <sup>γ</sup> δοῖται ἐφιεμένος, ἀλλὰ  
 μᾶλλον καὶ ἐπαινεῶ καὶ ἀσπάζομαι ὃ τοιοῦτος ὃ ὅμοιος  
 νομίζων συνεργὸς αὐτοῦ <sup>δ</sup> τὸ κοινὸν ἀγαθὸν εἰμι.

45. Πολυ μέντοι ἐγὼ <sup>α</sup> βελτίων καὶ ἐρρωμενέστερος ἢ  
 ψυχὴ ὃ στρατιωτῆς χρῆσομαι, ἢ ἰσχυρὸς ὃ ἐχθρὸς, καὶ  
 μὴ ἀκὼν δοκῶ ὁρᾶν ὃ πολέμιος· πολὺ δὲ κάκεινος  
 μᾶλλον <sup>β</sup> ἐγὼ φοβηθήσομαι, ὅταν <sup>γ</sup> ἀκῶ ὅτι οὐχ ὥς  
 φοβούμενος πτήσω <sup>δ</sup> αὐτὸς οἰκοὶ καθεμένος, ἀλλ' ἐπει-  
 σθάνομαι προσίων, ἀπαντᾷ τε <sup>ε</sup> αὐτὸς, ἢ ὥς τα-  
 χιστα <sup>ς</sup> συμμιζῶ, καὶ ἔκ ἀναμεινῶ ἕως ἂν ὃ ἡμετέρος  
 χώρα κακωθῇ, ἀλλὰ φθάνων ἤδη θῆω ἢ ἐκεῖνος γῆ.  
 Καὶ τοι, εἴ μιν, εἰ τί ἐκεῖνος μὲν φοβερώτερος ποιῇσω,  
 ἐγὼ δὲ αὐτὸς θάρραλεώτερος, πολὺ ἔτι <sup>α</sup> ἐγὼ πλεονε-  
 κτήμα νομίζω· καὶ ὃ κίνδυνος ἔτι ἐγὼ μὲν ἐλαττω-  
 λογιζομαι, ὃ δὲ πολέμιος μείζων, πολὺ ἂν μᾶλλον.  
 Καὶ ὃ πατὴρ αἰεὶ λέγω, καὶ σὺ φημι, καὶ ὃ ἄλλος δὲ

the having not yielded to our enemies. Thus then hereafter also, it behoves you to be brave men, knowing that obedience, perseverance, labours in due season, and dangerous enterprizes afford great pleasures and great advantages."

44. Common dangers make fellow-combatants to be kindly disposed towards each other; and in this condition they no longer envy either those that are adorned in their arms, nor those that desire glory; but such men rather both commend and admire men like themselves, deeming them to be fellow-labourers for the common good.

45. "We truly shall upon trial find the minds of our soldiers much braver and firmer, if we go against the enemy, and do not appear unwilling to see our adversaries: and even they (our enemies) will fear us much more, when they shall have heard, that we are not struck with consternation at them, sitting at home as though we feared them, but (that) as soon as we perceive them advancing, we both come to meet them that we may engage as soon as soon as possible; and we wait not till our own country is laid waste, but being before-hand we are already spoiling their land. And indeed, said he, if we can render them at all more terrified, and our own men more courageous, I think this will be a great advantage to us: and I reckon that the danger will thus be less to us: but greater by many degrees to the enemy. Moreover my father always says, and you affirm, and in-



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πας ὁμολογεῖν, ὥς ἂν μάχη κρινομαι μάλλον ἢ ἡ ψυχή  
ἢ ἡ τοῦ σώματος ῥώμη.

46. ΚΥΡΟΣ Εἶπεν πρῶτον μὲν ΖΕΥΣ ΒΑΣΙΛΕΥΣ,  
εἰπεῖτα δὲ καὶ ὁ ἄλλος Θεός· καὶ ἡγεομένην ἡ ἰλῆως καὶ  
εὐμενῆς ὧν, ἡγεμόνων γινομένη ἡ στρατία, καὶ παρὰ-  
στάτης ἀγαθός, καὶ συμμαχος, καὶ συμβέβλος ὁ ἀγα-  
θός. Συμπαρεκαλεῖον δὲ καὶ ἡρώς γῆ Μηδία οἰκητῶν  
καὶ κηδεμόνων. Ἐπεὶ δὲ ἐκαλλιεῖρησα τε καὶ ἀθροῖς  
ἦν ὁ αὐτὸς τὸ στρατόμαχος πρὸς τὸ ὄριον, τότε δὲ οἰῶνος  
χρησαμένης αἰσίου, ἐνεβάλον εἰς ἡ πόλεμιος. Ἐπεὶ δὲ  
τα ταχίστη διεβὴν τὸ ὄριον, ἐκεῖ αὖ καὶ Γῆ ἰλασκο-  
μένη χόη, καὶ Θεὸς θυσιά, καὶ ἡρώς Ἀσσυρία οἰκητῶν  
εὐμενιζομένη. Οὗτος δὲ ποιήσας, αὐτὸς ΖΕΥΣ ΠΑ-  
ΤΡΩΟΣ Εἶπεν, καὶ εἰ τις ἄλλος Θεὸς ἐφαινομένη, ἔ-  
δειξ ἡμέτερον.

47. Ὁ μὲν γὰρ δυναμένος ἐν ὁ τοῖος δὲ καὶ ἄλλος  
βελτίων ποιεῖν, εἰκότως ἂν ἤδη καὶ ἑαυτὸς σιωπῇ  
τελεῶς ἀγαθὸς ἀνὴρ ὧν· ὁ δὲ ἡ ἔτος ὑπομνήσας αὐτὸς  
μόνος ἐχὼν, καὶ ἔτος ἀγαπῶν, εἰκότως ἂν ἡμιτελής  
αὐτὸς νομίζοιμι. Οὗτος δὲ ἐνεκεν ἐκ ἐγώ, εἶπεν, αὐτὸς  
λέγω, ἀλλὰ σὺ κελεύω λέγω, ἵνα καὶ ἀρεσκῶ σὺ  
περῶμαι· σὺ γὰρ καὶ πλησιαζῶ αὐτός, ἕκαστος τὸ  
ἑαυτοῦ μέρος. Εὐ δ' ἐπισαμῖ, εἶπεν, ἕως ἂν θάρσων

deed all others agree in it, that battles are determined more by the minds, than by the strength of soldiers bodies."

46. CYRUS sacrificed first indeed to REGAL JOVE, and then to the other gods; and he requested, that being propitious and favourable they would be conductors to his army, and good helpers, and allies, and advisers of right measures. He invoked also with them the heroes, inhabitants and guardians of the land of MEDIA. But when he had sacrificed propitiously, and his army was collected together about him on the borders, then having met with happy auguries, he entered into the enemies country. But as soon as ever he had passed the borders, there again he made EARTH propitious by libations, and appeased by sacrifices the gods and heroes inhabitants of ASSYRIA. Having done these things, again he sacrificed to PATERNAL JOVE, and if any other of the gods occurred to him, he neglected none of them.

47. "For he truly, who in such a time as this, is able to make others also more brave, may with reason be conscious to himself that he is completely a good man; but he, who in himself only has the remembrance of these (duties) and is content with this, with reason should think himself but half perfect." "For this purpose, said he, I do not speak to them myself, but bid you to speak, that they may endeavour to please you: for you are near to them, each in his own district. But be well assured, said he, as long as you shew yourselves to them

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ἔτος <sup>2</sup> συ αὐτός <sup>3</sup> ἐπιδεικνύω, καὶ ἔτος καὶ ἄλλος πολλός <sup>8</sup> λόγος ἀλλ' ἔργον θαρρῶς διδάζω.

48. Ἄνθρωπος Ασυρίος, νυν δεῖ ἄνθρωπος ἀγαθός εἰμι. Νυν γὰρ περὶ <sup>8</sup> ψυχῇ ἢ ὑμετέρος ὁ ἀγων, καὶ περὶ γῆ ἐν ᾗ ἐφυν, καὶ περὶ οἶκος ἐν ᾗ ἐτραφην, καὶ περὶ γυνὴ δὲ καὶ τέκνον, καὶ περὶ πᾶς <sup>8</sup> ὅς κεκτημαι ἀγαθός. Νικήσας μὲν γὰρ, ἀπᾶς ἔτος συ, ὥσπερ προσθεν, κύριος εἶμαι· εἰ δ' ἡττηθῶμαι, εὐ ἰσῆμι ὅτι παραδώσω ἔτος πᾶς ὁ πολεμῖος· αἱ τε ἐν <sup>8</sup> νικῇ ἐρῶν, μένων μάχομαι. Μῶρος γὰρ, τὸ κρατεῶ <sup>2</sup> βεβλομένος, τὸ τυφλὸν τὸ σῶμα καὶ ἀσπλὸς καὶ ἀχειρὸς ἔτος ἐναντίος παύω <sup>4</sup> ὁ πολεμῖος <sup>2</sup> φεύγων. Μῶρος δὲ καὶ εἰ τις ζῶν βεβλομένος φεύγων ἐπιχειροῖν· εἰδὼς ὅτι ὁ μὲν νικῶν σώζομαι, ὁ δὲ φεύγων ἀποθνήσκω μᾶλλον <sup>8</sup> ὁ μένων. Μῶρος δὲ καὶ εἰ τις <sup>8</sup> χρημᾶ ἐπιθυμῶν, ἡττα προσίεμαι. Τίς γὰρ οὐκ οἶδα, ὅτι ὁ μὲν νικῶν τὸ τε ἑαυτοῦ σώζω, καὶ τὸ ὁ ἡττωμένος προσλαμβάνω· ὁ δὲ ἡττωμένος ἅμα ἑαυτοῦ τε καὶ τὸ ἑαυτοῦ πᾶς ἀποβάλλω.

49. Κύριος εἶπον, ὦ Χρυσάντας, μηδὲν συ λυπῶντων ἢ ὁ Ασυρίος παρακλεύσεις· εὐδαίμων γὰρ ἔτις εἶμαι καλὸς παραινέσεις, ὅσις ὁ μὴ ὢν ἀγαθὸς αὐθι-



courageous, you will teach, not by word but by deed, both these and many others to be courageous."

48. "Men of ASYRIA, it now behoves you to be brave men. For now the contest will be for your lives, and for the land in which ye were born, and for the houses in which ye were bred up, and for your wives also and children, and for all the valuable things which ye possess. For indeed, having conquered, you as before will be masters of all these things; but if you shall be conquered, be assured that you will surrender all these things to the enemy: standing firm therefore fight as men desirous of victory. For it is absurd, that men who wish to conquer, by fleeing should turn against the enemy those parts of the body, which are blind, and unarmed, and destitute of hands. And if any one because he wishes to live should attempt to flee, he is a fool; since he knows, that they who conquer are preserved in safety, but those who flee, die rather than those who stand firm. If any one too admits of a defeat because he is desirous of riches, he also is a fool. For who does not know, that the victors both keep safe the possessions of themselves, and acquire moreover those of the vanquished; but the vanquished lose at the same time both themselves, and their possessions?"

49. CYRUS said, "O CHRYSANTAS, let not these exhortations of the ASSYRIAN at all vex you: for there will be no admonition so effectual, which will make men not brave (be-

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μερον ακεστας αγαγος ποιησω· εκ αν εν τοξοτης γε, ει  
μη εμπροσθεν ετος μεμελετηκως ειην· εδ' ακοντισης,  
εδε μην ιππευς γε· εδε μην <sup>α</sup> το γε σωμα ικανος πονεω,  
ην μη προσθεν ησκηκως ω.

50. Αλλ' ακρεω τοι, ω Κυρος, εαν η ψυχη αυ-  
τος παρακελευσαμενος αμεινων <sup>α</sup> ποιησω. Η και διωαι-  
μην αν, εφην ο Κυρος, εις λογος ρηθεις αυθημερον  
<sup>ε</sup> αιδως μεν ενεπαλησαι η ψυχη ο ακεστας, η απο  
αιχρος εκωλυσα, προτρεψαι δε ως χρη, επανος μεν  
ενεκα, <sup>α</sup> πας μεν πονος, πας δε κινδυνος υποδυομαι,  
λαβειν δε εν η γνωμη βεβαιως ετος, ως αιρετωτερος  
ειμι <sup>α</sup> μαχομενος αποθνησκω μαλλον η Φευγων εσω-  
θην; Αρ' εκ, εφην, ει μελλω τοιαυτος Διανοια εγ-  
γενησομαι ανθρωπος και εμμονος εσομαι, πρωτον μεν  
νομος υπηρξα δει τοιςτος, δι' ος ο μην αγαθος εντιμος  
και ελευθερος ο βιος παρασκευαθησομαι, <sup>α</sup> ο δε κακος  
ταπεινος τε και αλγεινος και αδιωτος ο ακον απανακει-  
σομαι; Επειτα διδασκαλος, οιμαι, δει και αρχων επι  
<sup>α</sup> ετος εγενομην, οςις διδω τε ορθως και διδω και  
εθισω ετος δραω, εως αν εγγενωμαι αυτος ο μεν  
αγαθος και ευκληης ευδαιμονεστατος τω οντι νομιζω, ο  
δε κακος και δυσκληης αθλιωτατος πας ηγεομαι. Ουτω

fore) to be brave on the self-same day, that they have heard it: nor certainly (will it make them) bowmen, unless they may have practised before; nor darters of the javelin; nor indeed horsemen: nay it will not even (make) them able in their bodies to labour, unless they should have exercised them before."

50. "But it is enough, O CYRUS, if by exhorting you can render their minds braver." "What, said CYRUS, can one speech when spoken fill the minds of the hearers with a sense of shame that self-same day, or restrain them from base things, and persuade them, that for the sake of praise it behoves them to undergo every labour and every danger, and to adopt firmly among their sentiments this (truth) that it is more eligible for them to die fighting, rather than be preserved by fleeing? What, said he, if such thoughts are to be inherent in men, and to be permanent in them, is it not necessary in the first place, that there should be such laws, by which life will be rendered honourable and free to the brave, but time will hang upon the cowardly both abject and painful, and scarcely be called living? In the next place, I think, it is necessary that there should be governors for these things, who will both rightly point out, and teach, and accustom them to do these things, until it is inherent in them to think, that the brave and glorious are really the most happy, and to deem the cowardly and inglorious the most wretched of all



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γὰρ δεῖ διατεθῆναι ὁ μελλῶν ἢ ὁ ἀπὸ ὁ πολέμιος φόβος  
ἢ μάθησις κρείττων παρεῖναι.

51. Ἔως δ' ἐπὶ <sup>ε</sup>βελός ἐξῶ ἦν, παρηγγυαὸν ὁ Κυ-  
ρος σωτήριον, ΖΕΥΣ ΣΥΜΜΑΧΟΣ ΚΑΙ ΗΓΕΜΩΝ.  
Ἐπεὶ δὲ πάλιν ἦκον τὸ σωτήριον ἀνταποδιδόμενος,  
ἐξήρχον αὖ Διοσκυροὶ <sup>α</sup>παῖαν ὁ νομιζόμενος· ὁ δὲ Θεο-  
σεβὴς πᾶς συνεπηχῆστα μέγας ἦ Φῶνι, ἐν ὁ τοῖστος γὰρ  
δὴ ὁ δεισιδαιμων ἦντον <sup>α</sup>ὁ ἄνθρωπος φόβος. Ἐπεὶ  
δὲ ὁ παῖαν ἐγενόμην, ἅμα πορευόμενος ὁ ὁμοτίμος Φαι-  
δρος, καὶ πεπαιδευμένος, περιόρων <sup>α</sup>ἀλλήλοι, ὀνομαζὼν  
παραστῆς, ἐπιστῆς, λεγὼν πολὺ τὸ, Ἀγῶ ἀνὴρ Φι-  
λος, Ἀγῶ ἀνὴρ ἀγαθός, παρεκαλεῖν ἀλλήλοι ἐπομαι.  
Ὁ δ' ὀπίθεν, <sup>ε</sup>αὐτὸς ἀκῆστας, ἀντιπαρακελεύομην <sup>α</sup>ὁ  
πρῶτος ἡγεομαι ἐρῶμενως. Ἦν δὲ μέσος τὸ στρατεύμα  
<sup>α</sup>ὁ Κυρὸς πρᾶθυμία, φιλοτιμία, ῥώμη, θάρσος, πα-  
ρακελευσμός, σωφροσύνη, πειθώ.

52. <sup>α</sup>Ὁ δ' <sup>ε</sup>ἐγὼ ἐγγυτάτα ταξίαρχος <sup>α</sup>χρυσάντας  
ἐδὲν παρ' <sup>ε</sup>ἄλλος δέομαι πυνθανομαι, ἀλλ' αὐτὸς οἶδα  
οἶος ἦν· ὁ μὲν γὰρ ἄλλος, ὅσαπερ οἶμαι καὶ σὺ πᾶς,  
ἐποίησεν· ἐπεὶ δ' ἐγὼ παρηγγυήσῃ ἐπαναγῶ, καλεῖσθαι  
ὀνομασί αὐτός, ἀνατεταμένος ἔτος <sup>α</sup>ἡ μάχαιρα, ὥς  
παίσων πολέμιος, ὑπήκῃσθαι τε <sup>ε</sup>ἐγὼ εὐθύς, καὶ ἀφεί-  
ς ὅς ἐμελλον ποιεῖν, τὸ κελευόμενον ἐπείσθαι, αὐτὸς τε

men. For thus it is fit that those should be affected, who would shew their discipline superior to any fear occasioned by the enemy.

51. And whilst they were yet without the reach of the (enemies) darts, CYRUS gave the word, JUPITER OUR HELPER AND LEADER. But when the word came returned back to him again, he began the usual hymn to CASTOR and POLLUX: and all the soldiers devoutly sung with him in a loud voice: for indeed on such an occasion, those that stand in awe of the gods are less afraid of men. But when the hymn was ended, the nobles going on together chearful, and well disciplined, looking about on each other, calling by name those who stood on each side of them and those that stood behind, and often saying this, "Come on my friends, come on my brave men," they encouraged each other to follow. And they, who were in the rear, having heard them, in their turn exhorted those in the front to lead on vigorously. And the army of CYRUS was full of alacrity, love of glory, strength, confidence, exhortation, discretion, obedience.

52. "I need not enquire from others about CHRYSANTAS, who was the Centurion nearest to me, for I myself know, what a man he was. For other things he did, which I think you all did likewise: but when I gave the word to retreat, having called him by name, he, though he had raised up his sword as just about to strike an enemy, immediately both obeyed me, and having forborn what he was about to do, did that which was ordered: for

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γὰρ ἐπ' ἀνηγαγον, καὶ ὁ ἄλλος μάλα ἐπισπερχὼς πα-  
ρηγγυαον.—Χρυσάντας, καὶ ἐργατὴς ὁ πολεμικός, καὶ  
Φρονίμος, καὶ ἀρχομαι ἱκανὸς καὶ ἀρχῶ, Χιλίαρχία  
μὲν ἤδη τιμῶ· ὅταν δὲ καὶ ἄλλος τις ἀγαθὸς ὁ Θεὸς  
δῶ, ἔτε τότε ἐπιλησόμεαι<sup>α</sup> αὐτός.

53. Καὶ πᾶς σὺ βελομαι, ἐφην, ὑπέμνησα· ὁ  
γὰρ νῦν εἶδον ἐν ἡ μάχῃ ὅδε, ἔτος ἐνθυμῶμενος μὴ-  
ποτε παύσωμαι, ἵνα παρὰ<sup>α</sup> σὺ αὐτὸς αἰεὶ<sup>α</sup> κρίνω, πο-  
τερον ἡ ἀρετὴ μᾶλλον ἢ ἡ Φύγη σώζω ἡ ψυχὴ, καὶ  
ποτερον ὁ μαχομαι θέλων, ῥᾶον ἀπαλλαττώ ἢ ὁ ἐκ  
ἐθέλω, καὶ ποῖος τις ἡδονὴ το νικᾶν παρεχω· ἔτος  
γὰρ νῦν ἀριεῖα κρίναιμι αὐν, πείρα τε αὐτὸς ἔχων, καὶ  
ἀρτί<sup>β</sup> γεγεννημένος το πρᾶγμα.

54. Ἐννοήσαν δ', ἐφην, ὥς εἰ μὴδ' <sup>α</sup> ἐκεῖνος αἰσχυν-  
τεον ἦν, ἔδ' ὥς<sup>α</sup> ἐγὼ πρὸς ἡκῶ εὐτυχὸν ἔτε<sup>β</sup> πλῆσμονη  
πότε, ἔτε μεθ' <sup>γ</sup> γὰρ πῶ διαπεπραγμαι ἐγὼ ὅς  
βελομαι.

55. Το μὲν νῦν πλεονεκτῆσαι ὀλιγοχρονίος αὐν ἐγὼ  
πλῆτος παρὰσχοιμι· το δὲ, ἔτος <sup>α</sup> προεμένος, ἐκεῖνος  
κτησαῖσθαι ὁδὲν ὁ πλῆτος Φορμαι· ἔτος, ὥς δοκῶ,  
αἰνναότερος ἐγὼ δυνάμην αὐν ὁ πλῆτος καὶ πᾶς ὁ  
ἡμετέρος παρεχω.



both he himself retreated, and very expeditiously gave the word to the others.—I now honour CHRYSANTAS, who is both active in military affairs, and prudent, and able both to obey, and to command, with a Tribuneship: and when God shall have given any other good thing to us, neither then will I forget him.”

53. “ And, I wish, says he, to give you all this advice: for you should never cease considering those things, which you now have seen in this battle, that you may always judge within yourselves, whether valour rather than flight preserves lives, and whether those who are willing to fight deliver themselves (from danger) more easily, than those who are unwilling, and what kind of pleasure victory affords: for you may now judge very well of these things, both because you have had experience of them, and because the action is but lately past.”

54. “ But consider, said he, that though we ought not to pay respect to them, yet not even in this case is it fit for us at all to indulge ourselves either in satiety or drunkenness; for the things which we wish are not yet accomplished by us.”

55. “ The taking of a present advantage, would afford us riches of a short continuance; but the having acquired those things from whence riches arise, by relinquishing these things (present,) this, as I think, may be able to give to us and to all our friends more perennial riches.”

56. Δεινός γάρ τ' ἂν εἴην, ὡ Κυρός, εἰ ἐν θήρᾳ μὲν  
πολλὰ κίς ἀσίτος καρτέρῃω, ὅπως θήριον τις ὑποχείριος  
ποιησώμαι, καὶ μάλα ἔμικρος ἰσῶς ἀξίος· ὁλβος δὲ  
ὅλος περὶ τρωμένος θήρᾳ, εἰ ἐμποδὼν τι ποιησάμην  
ἐγενομένην ἐγώ, ὅς ἔο μὲν ἔκακος ἀνθρώπος ἀρχώ, ἃ ὅ  
δ' ἀγαθὸς πείθομαι, ἔκ ἂν μὴ πρῶτων ἃ ἐγὼ δοκῶ  
ποιεῶ.

57. Ἀλλ' ἐρῶ τις ἰσῶς, ὅτι ἔκ ἐπίσταμαι. Μὰ  
Δί'· ἔδε γὰρ ὁ ἐπίσταμενος νῦν, πρὶν μάθειν, ἔδεις ἡπι-  
στάνην. Ἀλλ' ἐποιμὶ ἂν τις, ὅτι παῖς ὢν ἐμανθάνον.  
Καὶ πῶτερον ὁ παῖς εἰμι φρονιμώτερος, ὥς ἐ μάθειν ὁ  
φραζόμενος καὶ δεικνυμένος, ἢ ὁ ἀνὴρ; πῶτερος δὲ, εἰ  
μάθῃ, ἰκανώτερος τὸ σῶμα ἐκπονεῶ, ὁ πᾶσις ἢ ὁ ἀνὴρ;

58. ἔδυναν, ἐφην, ἐπιμελήτεον ἐγὼ εἴην, ὅπως  
τε κρείττων εἶσομαι ἔο ἔχων αὐτός, καὶ ὅπως αὐτός  
μενῶ· οἰκόμενος μὲν γὰρ χώρα ἔ πολλὸς ἀξίος κτήμα·  
ἐρημός δ' ἔ ἀνθρώπος ὢν, ἐρημός καὶ ὁ ἀγαθὸς γίγνομαι.

59. ἃ ῥ Ο Περσῆς διεπόμενον ῥ ὁ ἀρτὸς ἃ ἑκάστος ῥ ὁ  
ἡμισυς· οὖρον δὲ ἔκ ἐπόμενον ἔδε ὁ οἶνος, οἰόμενος ἐχῶ

## 58. Οἰκόμενη·

Ὡς εἰς ἀρξίς τῆς δὲ γῆς, ὥς περ κρείττεις,

Ἐν ἀνδραστὶν καλλίον ἢ κενὴς κρείττειν.

Ὡς ἔδειν εἶν ἔτε πυργός, ἔτε ναύς,

Ἐρημός ἀνδρῶν μὴ ζυνοικητῶν εἶν.

SOPH. Oed. Tyr. 54.

56. "For it were a sad thing, O CYRUS, if oftentimes we persevere in hunting without taking food, that we might bring into our power some beast, and one perhaps worth very little; but should not think, that we do things unbecoming us, if we should make those things to be at all an obstacle to us, which do indeed command the base, but obey the good, when we are endeavouring to pursue solid wealth."

57. "But some one perhaps will say, that we do not know (how to ride.) True we do not: neither did any one of those, who are now expert in riding, know how to do it before he had learned. But some one may say, that they learned when they were boys. What then are men or boys more sensible of the two so as to learn the things that are told and shewn them? and which of the two, when they have learned, are most able in their bodies to labour, boys or men?"

58. "We must, said he, be careful of two things; viz. both that we may be superior to those who have these possessions, and that they themselves may continue where they are: for a country inhabited is indeed a possession worth much: but being destitute of men, it is also destitute of good things."

59. To each of the PERSIANS they sent half of their bread: but they did not send meat nor



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ὁ ἀμφὶ Κυρος, ὅτι Κυρος εἶπεν ἀφ' ὅτου ἔπος ἔχω. Ο  
δὲ Κυρος ταῦτα εἶλεγον, ὅσον μὲν ὁ λιμήν, πῶς δὲ  
ἀπὸ ὁ ὠρεῶν ποταμῶν.

60. Εγώ συ εἴτε ἐρημος κατελιπον, (εἴδεις γὰρ ὅταν  
ὁ ἔχθρος κρατῶ, τότε ὁ φίλος ἐρημῶς γίνομαι)  
εἴτε μὴν ἀποχωρῶν γε ἀπὸ συ οἶμαι ἐν κινδυνῶν συ  
καθίσταται· ἀλλ' ὅσον πλέον ἔσσι ἀπέχω, πᾶσι  
πλείων συ ἢ ἀσφαλεία ποιεῶ νομίζω· ἔτι γὰρ ὁ ἐγγυ-  
τάτα ὁ φίλος καθήμενος, μαλίστα ὁ φίλος ἀσφα-  
λεία παρέχω, ἀλλ' ὁ ἔχθρος μῆκιστον ἀπελαυνών, μαλ-  
λον ὁ φίλος ἐν ἀκινδυνος καθίστημι.

61. "Περσὴς δ', εἶπεν, ὁ μετ' ἐγώ, ὅσος ἀν περὶ-  
τες γένωμαι, ἔσσι καλῶς κατεσκόλασμενος, ἔτις ἀρκε-  
σῶ· καὶ γὰρ, εἶπεν, μάλα πῶς ἐγώ εἰ ἐν χλιδῇ τε-  
τραμμαι, ἀλλὰ χωρὶς.

62. Οὐ γὰρ δὴ αὐτὸς γε ἀπέμει· ἀλλὰ καὶ Τρκα-  
νίος, ὅς ὁ ὄρκος καὶ δεξία ἐδώκα, ἐμπέδωσα, καὶ ἐπο-  
τε ἔτις προδίδες αἰλώτομαι.

63. Ἄνθρωπος γνῶμη τις ἀν ἡ ἔσσι Φεύγων πολέμι-  
ος ἀποτρέπομην, ἡ ὅπλον παραδίδες εἰ ἀν λαμβανού-  
μι, ἡ ἑαυτὸς ὠρεῶν καὶ ὁ ἑαυτὸς εἰ ἀν δεχοίμην;

wine, thinking that CYRUS and his friends had (these already :) because he said, that they had these things plentifully. But CYRUS meant this, that hunger was their meat, and that they would drink from the river that flowed by.

60. " We have neither left you destitute, (for no one when he conquers his enemies, is destitute of friends) nor indeed by going away from you, do we think that we have put you in any danger: but by how much the more we are distant from you, by so much the greater safety we think to procure for you; for not those, who sit nearest their friends, afford safety most to their friends; but those, who drive their enemies farthest away, rather place their friends in a situation void of danger."

61. " When you are well taken care of, said he, whatever things remain over and above, these will be sufficient for the PERSIANS who are with me: for, said he, we have not been bred up much in delicacy, but in a rustic manner."

62. " I myself truly will not go away: but to the HYRCANIANS, to whom I have given oaths and pledges of fidelity, I will make them good, and never will be found betraying them."

63. " According to human judgment, what men would either turn away from enemies that flee; or would not take arms of those that surrender them; or when they delivered up

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αλλως τε καὶ ὁ ἡγεμὼν ἔγω γων τοῖστος, ὅς ἐγώ δο-  
κεῶ (ὡς ομνυμι συ ὅτι πᾶς ὁ θεός) εὐ ποίω ἔγω μαλ-  
λον ἡδομαι, ἢ ἑαυτὸ πλῆστιζων.

64. Ο δὲ Κυρὸς πρὸς ἕτος εἶπον, ΑΛΛ' ἐγώ συ  
μεν καὶ ποτε ὑπεσχομένη, ἑαφ' ἑδῶν συ, τιμωρησῶ εἰς  
δυναμῖς· νυν δὲ ὅτε συ ἀληθεύων ὁρῶ ἡδὴ, οφείλω ἢ  
ὑποχρεῖσθαι καὶ ἕτος ὑποσχεσθαι ὁ αὐτὸς ἕτος συν-  
θεὸς ποιησῶ. Καὶ τὸ μὲν χρήμα, εἶπεν, ἐγώ ἕτος  
δεχομαι, δίδωμι δ' αὐτὸς ἢ παῖς ἕτος, καὶ ἐκεῖνος, ὅς  
ἀν' ἡγῶ αὐτός. Εἰς δὲ δῶρον ἀπείμι ἐχὼν ὅτι  
ἔσθ' ὅς ἐγώ εἶδ' ἀν' ὁ ἐν βαβυλων, ἐν ὁ πλείστους  
εἶμι, εἶδ' ὁ πάντα χεῖρ, ἀντι ἕτος ἔσθ' ὅς συ ἐγώ δὲ δῶρημαι,  
ἡδὴ ἂν ἐχὼν ἀπελθοίμι. Καὶ ὁ Γωβρυᾶς, θαυμα-  
σῆς τις ποτε ἕτος εἶπεν, καὶ ὑποπτευσῶς μὴ ἢ θυγα-  
τὴρ λέγοιμι, ἕτως ἡρομένη, Καὶ τις ἕτος εἶμι, εἶπεν, ὦ  
Κυρὸς; Καὶ ὁ Κυρὸς ἀπεκρίναμένη, ὅτι, εἶπεν, ὦ Γω-  
βρυᾶς, πολὺς μὲν οἶομαι εἶμι ἀνθρώπος, ὅς εἴτε  
ἀσεβέω ἂν θελοίμι, εἴτε ἀδικέω, εἴτε ἂν ψευδοίμην  
ἐχὼν εἶμι· Δὲ δὲ τὸ ἢ μηδεὶς αὐτὸς ἡθελήκα προε-  
μένη μὴτε χρήμα πολὺς, μὴτε τυραννὶς, μὴτε τείχος  
ἐρυμνός, κἢτε τέκνον ἀξιεράστis, ἀποθνήσκω πρότερον



themselves and their possessions, would not receive them? especially too when our General is such; who seems to me (as I swear to you by all the gods) to be more pleased by doing good to us, than by enriching himself."

64. To these words CYRUS answered, "Indeed I then promised to you, that I would avenge you to the utmost of my power, if you were not false: now then since I see you speak truth, I am bound to perform my promise: and I promise to her that I will do these same things with the assistance of the gods. And these riches, said he, I accept, and I give them to this your daughter, and to him, whoever may marry her. But I shall go away having from you one gift, in exchange for which though I could have the riches in Babylon, in which there are very many, or those every where else, instead of that thing which you have given to me, I should not go away with more pleasure." And GOBRYAS having wondered what this could be, and having suspected whether he might not mean his daughter, asked him thus; "And what is this, said he, O CYRUS?" And CYRUS answered, "I think (said he) O GOBRYAS, that there are many men indeed, who would be willing neither to be impious, nor to be unjust, nor would they be false so as to be voluntarily, but from no one's having been willing to entrust to them either many riches, or power, or fortified gar-

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πριν ὁ δῆλος εγενομένη οἷος ἦν· ἃ ἐγὼ δὲ σὺ νῦν καὶ τειχὺς  
 ἐρυμνός, καὶ πλῆτος παντοδαπός, καὶ δύναμις ὁ σὸς,  
 καὶ θυγατὴρ ἀξιοκτῆτος ἐγχειρίσας, πεποίηκα ἐγὼ  
 δῆλος εγενομένη πᾶς ἀνθρώπος ὅτι ὅτ' ἀν' ἀσεβέω πε-  
 ρὶ ἃ ξένος ἐφελοίμην, ὅτ' ἀν' ἀδικέω χρήμα ἐνεκέν, ὅτε  
 ἃ συνθήκη ψευδομένην ἀν' ἐκῶν εἰμι. ἃ οὕτως ἔν' ἐγὼ σοί,  
 εὐ ἰσῆμι, ἕως ἀνὴρ δίκαιός ὦ, καὶ δοκῶν εἰμι τοιοῦτος  
 ἐπαινωμαὶ ὑπ' ἀνθρώπος, ἔποτ' ἐπιλήσομαι· ἀλλὰ  
 πειρασομαι σὺ ἀντετιμήσῃς πᾶς ὁ καλός.

65. Πολὺς καὶ ἀγαθὸς φίλος εἰμι ἐγὼ, ὅς ὅστις  
 γάρμεω ἢ θυγατὴρ, εἰ μὲντοι χρήμα ἔξω τοσαύτος ὅσος  
 δίδωμι, ἢ καὶ ἄλλος πολλαπλασίος ἔστος, ἔκ' ἀν'  
 ἐχοίμην εἰπὼν· σὺ μὲντοι εὐ ἰσῆμι, ὅτι εἰμι τίς αὐτὸς ὅς  
 ἔσ' ὅς μὲν σὺ δίδωμι ἔχρημα, ἔδ' ἐμικρὸν ἔστος ἐνεκα σὺ  
 μᾶλλον θαυμάσω ἐγὼ δὲ ζήλω, νῦν, καὶ εὐχομαι  
 πᾶς θεὸς εγενομένη ποτὲ καὶ ἑαυτὴ ἐπεδείξῃ ὥς πῶς  
 μὲν εἰμι ἔδ' ἐν ἡττον ἐγὼ ὁ φίλος, ἃ ὁ δὲ πολεμιὸς οὐδὲ-

64. They die, &c.

Perhaps in this neglected spot is laid  
 Some heart once pregnant with celestial fire,  
 Hands, that the rod of empire might have sway'd,  
 Or wak'd to ecstacy the living lyre.

But Knowledge to their eyes her ample page  
 Rich with the spoils of time did ne'er unroll;  
 Chill Penury repress'd their noble rage,  
 And froze the genial current of the soul.

Full

rifons, or lovely children, they die first before they can be discovered what kind of persons they were : but you, by having now put into my hands both fortified garrisons, and wealth of all kinds, and your forces, and your daughter a most valuable possession, have made me to appear manifest to all men, that I neither would be willing to be guilty of impiety towards my friends that entertain me, nor to act unjustly for the sake of riches, nor would I be faithless in compacts, so as to be so voluntarily. This therefore, be assured, I never will forget, so long as I am a just man, and (so long as) I am praised by men for being thought to be such ; but I will endeavour to honour you in return with all things noble."

65. " I have many and excellent friends, of which whoever marries your daughter, whether or not he will have as much riches as you give, or other riches many more than these, I cannot say : but be well assured, that there are some of them, who will not admire you in the least degree the more on account of those riches which you give : but they are now envying me, and are praying to all the gods for it to happen some time or another, that they also might shew themselves, that they are faithful to their friends, not at all less than I

Full many a gem of purest ray serene,  
The dark unfathom'd caves of Ocean bear ;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

GRAY'S Elegy.



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ποτ' αν υφαιμην ζων, ει μη Θεος βλαπτοιμι· αντι δ' αρετη και δοξα αγαθος· οτι εδ' αν το Συρος, προς <sup>d</sup> το σον, και Ασυριος πας προελοιμην.

66. Κατενοησα η μετριοτης· ο σιτος· επ' <sup>a</sup> εδεις γαρ βρωμα εδε <sup>d</sup> πομα Περσης ανηρ· ο πεπαιδευμενος ουτε ομμα αν εκπεπληγμενος καταφανης γενοιμην, ετε αρπαγη, ετε νοος, μη εχι προνοεω <sup>a</sup>· οσπερ αν και μη εν σιτος ων· αλλ'· ωσπερ· ο ιππικος, Διχα το μη ταρρασεοθαι επι <sup>a</sup>· ο ιππος, δυναμαι αιμα ιππευων και οραω και ακρω και λεγω το δεον, ετω και εκεινος εν· ο σιτος οιομαι δειν Φρονιμος και μετριος Φαινομαι· το δε κεκινηθαι υπο το βρωμα και η ποσις πανυ αυτος κυνικος και Θηριωδης δοκεω ειμι.

67. Ηνικα δε· ο Γαβρυας εις οικος απων ανιστημην, ειπον λεγομαι, Ουκετι θαυμαζω, ω Κυρος, ει εκπωμα μεν και ιματιον και χρυσιον εγω· συ πλειων κεκτη-

65. In exchange for virtue, &c.

MOWBRAY — My dear, dear lord,  
The purest treasure mortal times afford,  
Is spotless reputation; that away,  
Men are but gilded loam, or painted clay.  
A jewel in a ten-times-barr'd-up chest,  
Is a bold spirit in a loyal breast.  
Mine honour is my life; both grow in one;  
Take honour from me, and my life is done:  
Then, dear my liege, mine honour let me try;  
In that I live, and for that will I die.

SHAKESP. K. Rich. 2d. Act. 1. Sc. 1.

66. Κυνικον.

Sirenum voces, et Circes pocula nocti:  
Quæ, si cum fociis stultus cupidusque bibisset,

Sub

am, but that they never would shrink whilst living from their enemies, unless God should blast them; and that they would not prefer the riches of the SYRIANS and all those of the ASSYRIANS, added to yours, in exchange for virtue and good reputation."

66. He observed the temperance of their meals: for no PERSIAN man of the well-disciplined ever would appear struck with any meat or drink, either in his eyes, or by rapacity, or by such intenseness of mind, as not to be attentive to those things which (he would have been attentive to) if he had not been at his meal: but in the same manner as horsemen, from not being disturbed on their horses, are able at the same time they ride both to see and to hear and to speak what is proper, so these also at their meal think it right to appear prudent and moderate: but to be affected by meats and drink, seems to them altogether canine and brutal.

67. When GOBRYAS rose, departing to his house, he is reported to have said, "I no longer wonder, O CYRUS, if indeed we possess more cups and garments and gold than you,

*Sub dominâ meretrice fuisset turpis et excors,  
Vixisset Canis immundus, vel amica luto fus.*

μαί, αὐτός δ' ἔλαττων σὺ ἀξίος εἰμι. Ἐγὼ γὰρ ἐπι-  
μελεομαι ὅπως ἐγὼ ἕτος ὡς πλείους εἶσμαι, σὺ δὲ ἐγὼ  
δοκεῖ ἐπιμελεομαι ὅπως αὐτός ὡς κρατίστες εἶσμαι.

68. Ο πολὺς ἀνθρώπος, ὅταν μὲν ὁ δαῖς ᾄδῃ, ἀνυπατάς το φρόνημα παρέχομαι· ὅταν δὲ ὁ δαῖς ᾄδῃ, ὅσος ἀνὴρ ᾄδῃ, πᾶσι τοῖς μέλεσιν καὶ ἐκπεπληγμένος πολλὸν φόβος κέκτημαι. Ἐκ πολὺς μὲν γὰρ καὶ κακὸς λόγος ὑψηλὸς αὐτὸς παρῆμι, ἐκ πολὺς δὲ καὶ πονηρὸς χρῆμα, ἐκ πολὺς δὲ καὶ δυσθυμὸς τε καὶ ἐξερσηκὸς προσώπων ἡθροισμα· ὥστε ὡς τοῦ μεγέθους ὁ ῥαδὶς αὐτὸς εἰμι ὅτε λόγος κατέβηται, ὅτε ὁ ἀπολογιστὴν ὁ πολέμιος μένος ἐνέβαλον, ὅτε ὁ ἀπολογιστὴν ἀνεθρεψαί το φρόνημα· ἀλλ' ὅσος ἀνὴρ πολλὸν αὐτὸς δαῖς ᾄδῃ παρακινεῖται, πᾶσι τοῖς ἐν δεινότερος ἡγεομαι εἰμι.

69. Εἰ μὲν το ἀπο ὁδε ἡ ἐσομα ἐν το πολεμικος  
 εργον, ὅποτερος ἀν πλειων οχλος ὁ ἀριθμησω, ορθως  
 καὶ συ φοβεομαι περὶ ὁ ἐγώ, καὶ ἐγώ τω οντι ἐν δει-  
 νος εἰμι· εἰ μὲντοι, ὥσπερ προσθεν, δια ὁ ἐν μαχο-  
 μῆρος, ἐτι καὶ νυν, ἡ μαχη κεινομαι, θάρρων ἔθεν ἀν  
 σφαλεην· πολυ μὲν γὰρ σιν θεος παρ' ὁ ἐγώ πλειων  
 ὄρησω ὁ θελων μαχομαι ἡ παρ' ἐκεινος.

69. Greater multitude—

How animated is this prayer of King HENRY !

K. HENRY. O God of battles! steel my soldiers hearts!  
Possess them not with fear; take from them now  
The sense of reckoning; lest the opposed numbers  
Pluck their hearts from them!

SHAKESP. K. Hen. V. Act. 4. Sc. 1.



but are ourselves worth less than you. For we study how we shall have as many of these things as possible; but you seem to me to study how you yourselves shall be as excellent as possible."

68. "Men who are many (i. e. numbers), when they are in spirits, give each other a courage not to be resisted: but when they are in a panic, by how much the more in number they may be, by so much the greater and more astounded fear they possess. For it comes upon them encreased from many and bad reports, and it is gathered from many and unfortunate circumstances, from many, dispirited, and astonished looks: so that from its greatness it is not easy either to suppress it by words, or to excite courage by leading up against the enemy, or to revive their spirit by retreating: but by how much the more you encourage them to be in good heart, by so much the more they think themselves to be in worse dangers."

69. "If indeed hereafter in the enterprizes of war the victories shall be (to them,) whoever can number the greater multitude, then you fear for us with reason, and we are indeed in dangers: but if, as before, so now also, battles are determined by those who fight well, you will not at all be disappointed by being in good heart: for with the help of the gods, you will find many more willing to fight amongst us, than amongst them."

70. Ο Γωβρυας πτωχος τις ενομιζον εγω, ὅτι ου  
 ὁ Δαρεικος μεσος ἦκον, ἔδ' ἐκ χρυσῆς Φιαλη ἐπινον, εἰ  
 δὲ ἕτος ποιησώμεμι, γνοιην αὐν, εἶπεν, ὅτι ὁ ελευθεριος  
 ἐμὶ καὶ ἀνευ χρυσίου ἐστίν.

71. Ἐκ ἕτος δὴ ὠχομένην ἐπὶ ἡ σκηνή, καὶ ἄμα  
 ἀπὼν διελεγόμενην πρὸς ἀλλήλοι, ὥς μνημονικὸς ὁ Κυ-  
 ρος, ὁ ὅσος συνετάττον πῶς ὀνομαζὼν ἐνετελλομένην. Ο  
 δὲ Κυρὸς ὁ ἐπιμελεία ἕτος ἐποίησεν· παντὶ γὰρ αὐτὸς θαυ-  
 μαστὸς ἐδόκειν ἐμὶ, εἰ ὁ μὲν βαναυστὸς ἴσῃμι, ἢ ἑαυτὸς  
 τέχῃ ἑκάστος, τὸ ἐργαλεῖον τὸ ὄνομα, καὶ ἰατρὸς δὲ  
 οἶδα καὶ τὸ ὄργανον καὶ τὸ φάρμακον ὁ ὅς χρᾶμαι πᾶς  
 τὸ ὄνομα· ὁ δὲ στρατηγὸς ἕτως ἡλιθίος ἐποίησιν, ὥς  
 ἔκ εἰσομαι ὁ ὕψ' ὁ αὐτὸς ἡγεμὼν τὸ ὄνομα, ὁ ὅς ἀνάγκη  
 ἐμὶ ὁ αὐτὸς ὄργανον χρᾶμαι, καὶ ὅταν προκατελα-  
 βὼν τις βεβλήμαι, καὶ ὅταν ἐφυλάξῃ, καὶ ὅταν ἐθάρρυνῃ,  
 καὶ ὅταν ἐφοβῇ. Καὶ ὅταν ἐτιμῇσιν δὲ ποτε τις βε-  
 λομένην, πρέπον αὐτὸς ἐδόκειν ἐμὶ ὀνομασίᾳ προστι-  
 γόρευω. Ἐδόκειν δὲ αὐτὸς ὁ γινώσκωμαι δοκῶν ὑπὸ  
 ὁ ἀρχῶν καὶ ὁ καλὸς τις ποιῶν ὀραομαι μάλλον  
 ὀρεγομαι, καὶ ὁ αἰσχρὸς τις ποιεῶ μάλλον προθυμιο-  
 μαὶ ἀπεχομαι.

72. Κυρὸς δὲ ὥς ἡσθόνην τὸ γεγονός, ὑπήνταον  
 τε ὁ Κασσιος, καὶ ὅστις ἰδοίμι τετραμένος, ἀναλαμ-

70. "GOBRIAS thought us some poor people, because we did not come abounding with Daricks, and drank not out of golden cups: but if we do this, he may know, said he, that it is possible for men to be generous even without gold."

71. Upon this they went away to their tents; and as they went along, discoursed with each other how retentive in memory CYRUS was; how he gave his orders, calling by name those whom he directed. But CYRUS did this from attention: for it seemed to him to be altogether wonderful, if artificers truly know the names of their tools, each of his own art; and a physician knows the names of all his instruments and medicines, which he uses; but a general should not be so absurd, as that he shall not know the names of the commanders under him, whom there is a necessity for him to use as instruments, both when he wishes to seize upon any thing, and when to guard, and when to raise courage, and when to strike terror. And when indeed at any time he wished to honour any one, it seemed to him to be fit to speak to him by name. For those who thought themselves to be known by their general, seemed to him also to be more desirous of being seen doing something noble, and to be more earnest to abstain from doing any thing base.

72. But when CYRUS perceived what had happened, he met the CADUSIANS, and whom-



βανων, ἔτος μὲν ὡς Γαδάτας ἀπεπεμπον, ὅπως Θεραπευοίμην· ὁ δὲ ἄλλος συγκατεσκήναν, καὶ ὅπως ὁ ἐπιτηδεύς ἐχοίμην συνεπιμελεομένην, πρὸς λαμβάνων ὁ ὁμοτίμος Πέρσης ὁ συνεπιμελητής· (ἐν γὰρ τοιούτος ὁ ἀγαθὸς συνεπιπονεῶ ἐθέλω) καὶ ἀνιῶμενος μέντοι ἰσχυρῶς δῆλος ἦν.

73. Ἀνθρώπινος μὲν τὸ γεγεννημένος πάθος. Τὸ γὰρ ἀμαρτάνειν ὁ ἄνθρωπος ὦν, ἔδεν, οἶμαι, θαύματος. Ἄξιός γε μέντοι εἰμι ὁ γεγεννημένος ἔτος πρᾶγμα ἀπηλαύσα τις ἀγαθός.

74. Τὸ δὲ ἄλλος χρήμα σὺ ἀπαγαγὼν φυλάττω, ἐφην, ἐς· ἂν ἐγὼ ἴδω ἔχων, ὥστε σὺ μὴ ἡτταομαι ἂν ἀντιδωρῶμενος· εἰ δὲ πλείων ἐγὼ δὲς ἀπιοίμην, ἢ λαμβάνων παρ' ἐγὼ, μά ὁ Θεὸς οὐκ οἶδ' ὅπως ἀνδυνάμην μὴ αἰσχυνομαι.

75. Ἐπειδὴ δὲ δειπνὸν ὥρα ἦν, καλέσας ὁ Κυαζάρης ἤξιον ὁ Κυρὸς, διὰ ὅτι χρόνος ἴδων αὐτὸς, συνδειπνεῶ. Ὁ δὲ Κυρὸς εἶπεν, Μὴ δὴ σὺ κελεύω, ὦ Κυαζάρης. Ἡ οὐκ ὁρᾷ ὅτι ἔτος ὁ παρὼν ὑφ' ἐγὼ πᾶς ἐπὶ ἡμεῖς παρῶν; οὐκ ἔστι καλῶς ἀνὰ τραπεζῇ, εἰ ἔτος ἀμελῶν ἢ ἐμὸς ἡδὼν Θεραπεύω δοκοῖν· ἀμελεῖσθαι δὲ δοκῶν ὁ στρατιώτης, ὁ μὲν ἀγαθός,

soever he saw wounded, receiving him, he sent him to GADATAS, that he might be taken care of: but he put the others in tents together, and was himself attentive that they might have things necessary, taking from the PERSIAN nobles, assistants in this care: (for on such occasions the good are willing to labour jointly:) and indeed he appeared plainly to be very much concerned.

73. "The calamity which hath happened is such as is incident to man. For I think it not at all wonderful, that being men we should err. But indeed we are deserving of reaping some advantage from this affair that has happened."

74. "But having carried back the other riches, do you take care of them, said he, till you see me having (possessions) so as to be overcome by you in making a return of presents: for if you were to go away having given more things to me, than what you receive from me, in truth I know not how I could be otherwise than ashamed."

75. But when it was the time of supper, CYAXARES having invited CYRUS begged him, since he saw him after a long interval of time, to sup with him. But CYRUS said, Do not bid me, O CYAXARES. For do not you see, that these who are present are all come here instigated by us? I should not then do well, if neglecting them I should seem to be attending to my own pleasure: for soldiers who think themselves neglected, if they are

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πολυ αν αθυμοτερος γιγνοιμην, ο δε πονηρος, πολυ υβριστερος.

76. Ωσπερ και όταν μαχομαι δεη, ο πλειστος χειρωσαμενος αλκιμωτατος δοξαζομαι ειμι, ετω και όταν παρ δει βεβλη, ο πλειστος ομογνωμων εγω ποιησας, ετος δικαιως αν λεκτικωτατος τη και πρακτικωτατος κρινοιμην αν ειμι.

77. Ουκ οίδα μεν εγωγε ειτι δει ελογος, οπως αυτος το εργον δεικνυω το κρατιστος. Πας γαρ επισημαι οτι ομα μενων πλειων κακος ποιειω ο πολεμιος η πασχω. οτε δε χωρις ην ε αλληλοι, εκεινος εγω εχρωμην ως εκεινος ην ηδιστος, εγω γε μην ως χαλεπωτατος.

78. Κυρος δ', επει εγνων οτι διατρεβη εσομαι αμφι ετος, εκαθισα μεν το στρατευμα ενθα ωομην υγεινιωτατος ειμι και ευπροσодωτατος ετος εδει προσκομιζομαι ετος τε ερυμνοτης προτεδειτο, εποιησαμην ως εν ασφαλει ο αι μενων ειην, ειποτε και προσω η ιχους απωστρατοπεδευσαιμην. Προς δε ετος, ερωτων ος ωομην μαλιστα ειδεναι η χωρα, οποθεν αν ως πλειστα ωφελοιμην το στρατευμα, εξηγον αι εις προνομη, αμα μεν οπως οτι παλιστα λαμβανοιμι η στρα-



brave, must become much more dejected, but if they are vicious, much more insolent,"

76. "And as when it may be necessary to fight, he who has subdued the most is thought to be the stoutest, so also when there may be need of counsel, he who has rendered the most men unanimous with us, he may justly be accounted to be the most powerful in speaking, and most effective in business.

77. "Truly I do not know if there is at all need of words, where facts themselves shew what is best to be done. For we all know, that by remaining together we do the enemies more injuries than we suffer: but when we were separate from one another, they treated us (in such a manner) as was most agreeable to them, but indeed most grievous to us."

78. But CYRUS, when he knew that some time would be spent about these things, placed his army where he thought it to be most healthy, and most easy of access, as to whatever things were necessary to be brought to it: and whatever parts still required fortifying, he took care of them, so that those who remained might always be in safety, even if at any time (the others) with the main strength of the army should be encamped at a distance from them. Besides these things, enquiring of those whom he thought to know the country most, from whence his army could gain the most advantages, he always led out (his men) for provisions, that at the same time he might

τια το επιτηδειον, ἀμα δὲ ὅπως μαλλον ὑγιαίνοιμι καὶ  
ισχυοίμι διαπονημένος ἢ πορεία, ἀμα δ' ὅπως ἐν ἡ  
αγωγή \* ἢ τάξις ὑπομιμνησκοίμην.

79. Σὺ μὲν, ὦ Κύρος, καὶ \* ἕτος ὁμοίος εἰμι οἷος  
περ καὶ \* ὁ ἄλλος, πρὸς τε καὶ συγγνωμῶν \* το ἀν-  
θρώπινος ἀματήμα· ἐγὼ δ' εἶπην, καὶ ὁ ἄλλος ἀν-  
θρώπος καταδύω το ἀχος. Ὡς γὰρ ὁ θρὺς διήλθον ἡ  
ἐμός συμφορὰ, ὁ μὲν ἐχθρὸς ἐφηδομαι \* ἐγὼ, ὁ δὲ φι-  
λος πρῶτων συμβέβηκεν ἐκποδῶν ἐχὼ ἐμαυτῶ.

80. Ὁ δὲ Κύρος ὁ τε ἄλλος πρὸς \* ὁ πόλεμος πα-  
ρεσκευαζομένην μεγαλοπρεπῶς, ὥς δὴ ἀνὴρ ἔδεις μικρὸς  
ἐπινοῶν πρᾶττω· ἐπιμελεομένην δὲ \* μόνον \* ὅς ἐδοξε ὁ  
σύμμαχος, ἀλλὰ καὶ ἐρὶς ἐνεβάλλον πρὸς \* ἀλλήλοισι ὁ  
φίλος, ὅπως αὐτὸς \* ἕκαστος φανῆται κ', εὐσπλοτατος,  
κ', ἱππικωτάτος κ', ἀκοντιστικωτάτος κ', τοξικωτάτος κ',  
φιλοπνωτάτος. Οὗτος δὲ ἐξεργαζομένην ἐπὶ τε \* αἱ θήραι  
ἐξαγών, καὶ τιμῶν ὁ κρατίστος ἕκαστεχὴ κ', ὁ ἀρχὼν  
δὲ ὅς ἐώραον ἐπιμελόμενος \* ἕτος, ὅπως ὁ αὐτὸς κρα-  
τίστος ἐσομαι στρατιωτῆς, καὶ ἕτος ἐπαινῶν τε παρῶν-  
τον καὶ χαριζόμενος \* αὐτὸς ὁ, πὶ δυνάμειν. Εἰ δὲ ποτε

79. Forgiving, &c.  
Teach me to love and to forgive,  
Exact my own defects to scan,  
What others are to feel, and know myself a man.  
GRAY'S Hymn to Adversity.  
These are golden lines.

procure as many necessaries as possible for his army, at the same time (his men) might be more healthy and strong by being exercised in these marches, and that at the same time they might remember the order of their ranks by these methods of being led out.

79. "You indeed, O CYRUS, are the same in these as in other things, both mild and forgiving of human errors: but said he, other men overwhelm me with grief. For since the report of my calamity has spread abroad, my enemies truly insult me, and my friends coming to me advise me to take myself away."

80. CYRUS indeed prepared all other matters for war magnificently, as a man truly who meditated to accomplish no mean action: and he not only took care of those things, which had been approved of by his allies, but he also excited in his friends an emulation amongst each other, that they might appear each as well armed as possible, the most skilled in horsemanship, the most expert in throwing the javelin, the best bowmen, and the most patient of labour. And these things he effected by leading them out to hunting, and by rewarding the most excellent in all things whatever: and the commanders whom he saw studious of this, that their soldiers should be the most excellent, these also he encouraged both by praising them, and by gratifying them as much as he could. And if at any time he made



68 SELECT SENTENCES FROM

Θυσια ποιειμην και εορτη αγοιμι, και εν ετος οσος πο-  
λεμῶ ἐνεκα μελετῶ ὁ ανθρωπος, \* πας ετος αγων  
εποιεον, και αθλον ὁ νικων μεγαλοπρεπως εδιδαν, και  
εμι πολυς ευθυμια εν το στρατευμα.

81. Η κατα μικρον μεταλλαζις πας ποιεω Φυσις  
υποφερω η μεταβολη διδασκω δε και ὁ θεος, απα-  
γων εγω κατα μικρον εκ τε ὁ χειμων εις το ανεχο-  
μαι ισχυρῶ θαλπος, και εκ το θαλπος εις ὁ ισχυρος  
χειμων.

82. Πανθεια ετος εποησαμην, λαθρα \* ὁ ανηρ  
εκμετρησαμενος το εκεινος ὄπλον. Ο δ' ιδων εθαυμα-  
σα τε και επηρομην η Πανθεια, Συ δη πε, ω γυνη,  
συγκοψας ὁ σαυτε κοσμῶ το ὄπλον εγω εποησα-  
μην; Μα Ζευς, εφην η Πανθεια, ὁ γε \* πλειστος αξιος  
συ γαρ εγω γε, ην και ὁ αλλος \* φανω οἶῶ εγω δοκειω  
εμι, μεγαistos κοσμῶ εσομαι.

83. Ω Αλκαεατης, ει τις και αλλος πρωτοτε γυνη  
ὁ αυτος ανηρ μειζον η εαυτε ψυχη ετιμησα, οιμαι συ

83. Μειζον της ιαυτης ψυχης.

EURIPIDES has made an instance of conjugal affection si-  
milar to this expressed by PANTHEA, the subject of his AL-  
CESTIS, a most pathetic Tragedy.

The former part of the speech, in which ALCESTIS bids  
adieu to ADMETUS, is tender and affecting.

ΑΛ. Εγω σε προσειυκα, κ' αντι της εμης  
ψυχης κατασησασαι φως τοδ' εισοραν,

Θησκα,

a sacrifice and celebrated a feast, at this also he instituted contests in all those things, which men practise on account of war, and gave rewards magnificently to the conquerors, and there was much cheerfulness in the army.

81. An alteration by little and little makes every nature bear changes : and indeed God teaches this, leading us as he does by little and little from winter to endure intense heats, and from heat to severe winter.

82. PANTHEA made these things, having measured his arms, without her husband's knowledge. But he having seen them wondered, and asked PANTHEA, "What, my wife, have you made these arms for me by cutting to pieces your own ornaments?" "No truly, said PANTHEA, (I have not cut to pieces) that which is worth most : for you, if you appear to others as you seem to be to me, will be the greatest ornament to me."

83. "O ABRADATES, if any other woman ever valued her husband more than her own soul, I think you know that I also am

Θησκω, παρον μοι μη θάνειν, ὑπερ σίδιν,  
 Αλλ' ἀνδρα τε χεῖν Θεοσαλων ὃν ἠδελον,  
 Καὶ δαμα ναεῖν οἷον τυραννίδι,  
 Οὐκ ἠδελησα ζῆν ἀποσπασθεῖσα σὺ  
 Συν παῖσιν ὀφθαλμοῖσιν· ὅδ' ἐφει σάμην  
 Ἥως ἐχυσά δαρ', ἐν οἷς ἐτεροπομην

EUR. Alcest. V. 289.

70 SELECT SENTENCES FROM

γινώσκω ὅτι καὶ ἐγὼ εἰς ἔτος εἰμι. Τί ἐν ἐγὼ δεῖ  
καθ' εἰς ἑκάστος λέγω; τὸ γὰρ ἔργον οἰμαι σὺ πιθα-  
νότερον παρεσχημαί ὅ νυν λέχθεις λόγον. Οὐτως  
δ' ἔτως ἔχων πρὸς σὺ, ὥσπερ σὺ οἶδα, ἐπμνυω σὺ  
ἢ ἐμὲ καὶ σοὺ Φιλία, ἢ μὴν ἢ ἐγὼ βδλεῖσθαι ἀν με-  
τα ἢ σὺ ἀνὴρ ἀγαθὸς γενομένου κοινῇ ἢ γῆ ἐπειταμην  
μαλλον, ἢ ζῶ μετ' ἢ ἀιχνομένου ἀιχνομένου· ἔτως  
ἐγὼ καὶ σὺ ἢ ὁ καλλιστος καὶ ἐμαυτος ἡζιωκα. Καὶ  
Κυρος δὲ δοκῶ μερᾶς τις ἐγὼ χαλεπὸς οφείλω, ὅτι ἐγὼ  
αιχμαλωτὸς γεγεννημένος καὶ ἐξαιρεθεὶς ἑαυτῶ, ὅτε ἐγὼ  
ὡς δόλη ἡζιωσα κεκτημαί, ὅτε ὡς ἐλευθερὸς ἐν ἀτιμὸς  
ὄνομα διεφυλάξα δὴ σὺ, ὥσπερ ἀδελφὸς γυνῆ, λαβὼν.

34. Εἰκὸς ὁ μὲν πιστευὼν ἀλλήλοις ὁμονοῶς μάχομαι  
μενῶν· ὁ δὲ ἀπιστῶν ἀναγκαιὸν βδλευομαί πως ἀν  
ἢ ἑκάστος ταχιστε ἐκποδῶν γενοίμην.

85. Ἐλθὼν πρὸς τὸ ἱερόν, καὶ προσδύξαμενος ὅς  
ἐθυσά ἢ θεός, εἰμι ἐπὶ ἢ τάξις· καὶ ἑκάστος συ-  
ῖπομιμνησκῶ ἢ ὁ μετ' ἢ ἐαυτῶ ἢ ὅσπερ ἐγὼ σὺ, καὶ  
ἐπιδεικνυμι τις ὁ ἀρχόμενος ἑαυτῶ ἀξίος ἢ ἀρχῆς, ἀφο-  
βὸς δεικνύς καὶ ἢ ὄχημα, καὶ πρῶτον, καὶ λόγος.



one of them. What need is there then that I should mention every single circumstance? For I think that I have shewn to you actions more convincing than the words now spoken. Nevertheless, though I am thus affected towards you, as you know, yet I swear to you by the friendship of you and me, that in truth I wish myself to be buried under the earth together with you if you are a brave man, rather than (I wish) to live disgraced myself with you disgraced: thus much have I judged both you and myself worthy of the noblest things. And I think indeed that we owe some (and indeed) great thanks to CYRUS, because he thought fit to possess me when become a captive and selected for himself, neither as a slave, nor as a free woman under a ignominious name: but when he had received me, he kept me for you, as though I had been the wife of his brother."

84. "It is probable that those who confide in each other, remaining will fight unanimously: but that those who distrust each other will necessarily consult how they may be each soonest out of the way (of danger.)"

85. "When you have been to religious matters, and have prayed to the gods to whom we have sacrificed, go to your ranks: and let each of you remind those with him of the things of which I have (reminded) you; and let every one prove himself worthy of command to those who are commanded by him, by shewing himself fearless both as to his manner, his countenance, and words."

86. Μεταξυ δε <sup>ε</sup> το ἄρμα καὶ ὁ θωρακοφορος δια-  
πορευομενος, ὅποτε προσέλεψεν τις ὁ ἐν ἡ ταξίς, τότε  
μεν εἶπα αὐν, Ω ἀνὴρ, ὡς ἦδυσ σὺ τὸ πρόσωπον εἶδε-  
σαμην· Τότε δ' αὖ ἐν ἄλλος αὐν ἐλεξα, Ἀρα ἐννοεῶ,  
ἀνὴρ, ὅτι ὁ νῦν ἀγὼν εἰμι <sup>ε</sup> μόνον περὶ <sup>ε</sup> ἡ τήμερον νίκη,  
ἀλλὰ καὶ περὶ <sup>ε</sup> ἡ προῦθεν ἡ ἐνίκησα, καὶ περὶ πάς  
εὐδαιμονία; Ἐν ἄλλος δὲ προσιὼν εἶπα, Ω ἀνὴρ, τὸ  
ἀπο τῆδε <sup>ε</sup>δεῖς ποτε <sup>ε</sup> θεὸς αἰτιατεὸν ἐτι εἶσομαι. παρα-  
δίδωκα γὰρ ἐγὼ πολὺς τε καὶ ἀγαθὸς ἐκτησαμην.  
Ἀλλ' ὦ ἀνὴρ, ἀγαθὸς γενώμαι. Κατ' ἄλλος δ' αὖ  
τοιοσδε, Ω ἀνὴρ, εἰς τίς ποτ' αὐν καλλίων ἐρατὸς ἀλλήλοι  
παρακαλεσάμην, ἢ εἰς ὅδε; Νῦν γὰρ ἐξέστιν <sup>ε</sup> ἀγα-  
θὸς ἀνὴρ γενομενὸς πολὺς καὶ ἀγαθὸς <sup>ε</sup> ἀλλήλοι εἰσηνεγ-

86. He would say, &c.

The following description of K. HENRY Vth. encouraging his troops to battle is a fine one.

CHORUS. ——— O, now who will behold  
The royal captain of this ruin'd band  
Walking from watch to watch, from tent to tent,  
Let him cry, " Praise and glory on his head."  
For forth he goes and visits all his host;  
Bids them good morrow, with a modest smile;  
And calls them brothers, friends, and countrymen.

Upon

86. And whilst he was going among the chariots and corselet-men, when he saw some of those who were in the ranks, he would say one while, "O men, how pleasant is it to behold your looks." Another while amongst others he would say, "What, my men, do you consider that our present contest is not only for the victory of to-day, but also for that which you before gained, and for your whole happy success? But amongst others, coming up to them he said, "O men, from henceforth there will never be any thing (for which) we might blame the gods: for they have given it to us to acquire both many and good things. But, O men, let us be brave." Again amongst others (he said) these words: "O men to what club-feast more noble than than this could we ever have invited one another? For now it is in our power by being brave men to contribute many and good things

Upon his royal face there is no note,  
 How dread an army hath enrounded him;  
 Nor doth he dedicate one jot of colour  
 Unto the weary and all-watched night:  
 But freshly looks, and over-bears attaint,  
 With chearful semblance, and sweet majesty;  
 That every wretch, pining and pale before,  
 Beholding him, plucks comfort from his looks.  
 A largess universal, like the sun,  
 His liberal eye doth give to every one,  
 Thawing cold fear.

SHAKESP. K. Hen. V. Act. 4.

K



74 SELECT SENTENCES FROM

κον. Κατ' ἄλλος δ' αὖ, Ἐπισταμαι μὲν, οἶμαι, ὦ  
 ἀνὴρ, ὅτι νυν αἰθλον προκείμαι ὁ νικῶν μὲν, διώκω  
 παῖω, κατακainω, ἀγαθὸς ἔχω, ῥ καλὸς ἀκῶ, ελευ-  
 θερὸς εἰμι, ἀρχῶ· ὁ δὲ κακὸς δηλονότι ὁ ἐναντίος ῥ ἕτος.  
 Οὔτις γν' ἑαυτὸ φιλεῶ μετ' ῥ ἐγὼ μαχομαι· ἐγὼ γὰρ ῥ-  
 δεις κακός, ῥδ' αἰσχρὸς ἐκὼν εἶναι προσήσμαι. Ὅποτε  
 δ' αὖ γενομένην κατὰ τις ὁ προῖδεν συμμαχεσάμενος,  
 εἰπά αὖν, Πρὸς δὲ ῥ συ τι δεῖ λέγω, ὦ ἀνὴρ; ἐπισταμαι  
 γὰρ οἷός τε ὁ ἀγαθὸς ἐν ἡ μάχῃ ἡμέρα ἀγῶ, καὶ οἷός  
 ὁ κακός.

87. Πεπτῶκως δὲ τις ἵππῳ ῥ ὁ Κυρὸς ἵππος, καὶ  
 πατέρμῳ παῖω εἰς ἡ γαστήρ ἡ μαχαιρὰ ὁ ἵππος αὐτός·  
 ὁ δὲ ἵππος πλῆγεις, σφαδάζων ἀποσειομαῖ ὁ Κυρὸς.  
 Ἐνθα δὴ ἐγνων αὖν τις ῥ ὅσος ἀξίος εἴην το φιλεομαι ῥ ἀρ-  
 χῶν ἵππῳ ὁ ἀρχόμενος. Ἐνθὺς γὰρ ἀνέβησα πε παῖς,  
 καὶ προσπέσων ἐμαχομένην· ἐωθέον, ἐωθέομένην ἐπαῖον,  
 ἐπαῖομένην. Καταπηδήσας δὲ τις ἀπὸ ὁ ἵππος ὁ ὁ Κυρὸς  
 ὑπὸν ῥετης, ἀναβάλλω αὐτὸς ἐπὶ ῥ ὁ ἑαυτὸς ἵππος.

88. Οὗτος διαπραζάμενος, ἡράγον ἐκελευσά ῥ αὐτὸς

87. And some one, &c.

K. RICH. A horse! a horse! my kingdom for a horse!

CATES. Withdraw, my Lord, I'll help you to a horse.

K. RICH. Slave, I have set my life upon a cast,  
 And I will stand the hazard of the dye:—

I think,

to each other." Again amongst others (he said;) "You know, I think, O men, that now indeed to the conquerors are proposed as prizes to pursue, to smite, to kill, to possess good things, to be well spoken of, to be free, to rule: but the reverse of these are plainly (proposed) to the cowards. Whoever therefore loves himself, let him fight in conjunction with me; for I will not willingly admit of any thing cowardly or base (in my behaviour.)" And again when he was amongst any of those who had fought in alliance with him before, he would say, "Why need I speak to you, O men? for you know what a day the brave in battles pass, and what one the cowards."

87. Some one having fallen under CYRUS's horse, and being trampled on, strikes his horse on the belly with a sword: but the horse being wounded, by tossing about throws CYRUS off. Here one might perceive how advantageous a thing it must be for a commander to be beloved by those that are commanded by him. For immediately they all cried out, and having fallen on, they fought: they drove and were driven: smote and were smitten. And some one of CYRUS's attendants having leaped down from his horse, remounts him on his own horse.

88. Having done these things, he ordered

I think, there be six RICHMONDS in the field;  
Five have I slain to-day instead of him;—  
A horse! a horse! my kingdom for a horse!

76 SELECT SENTENCES FROM

ὁ Κροισός. Ο δὲ Κροισός ὡς εἶδον ὁ Κυρος, χαίρω, ὦ  
δεσπότης, εἶπεν· ἔσται γὰρ ἡ τύχη καὶ ἐγὼ τοῦ ἀπο ταῦδε  
δίδωμι σοι, καὶ ἐγώ, προσαγορεύω. Καὶ σὺ γέ, εἶπεν,  
ὦ Κροισός· ἐπειπερ ἀνθρώπος εἰμι ἀμφοτέρως.

89. Διηρπάτα μὲν ἐν<sup>α</sup> αὐτὸς εἶπεν ἡ πόλις & βέλο-  
μαι· ἡ τε γὰρ πόλις νομίζω ἅμα διεφθάρην, ἐν τε ἡ  
ἀρπαγή ἐν οἷδ' ὅτι πονηρὸς πλεονεκτήσειαν.

90. Ἦν δὲ<sup>β</sup> Ἀλκίπασσα, καὶ ἡ τέχνη<sup>α</sup> σοι, ὅς πῃ γῆ  
Φημι· ὁ καλὸς εἰμι, διεφθαρμένος ἐσομαι.

91. Πρῶτον μὲν, εἶπεν, ἀμελήσας ἐρώταω ὁ Θεὸς εἰ  
τις ἐδέομην, ἀπεπειρώμην<sup>β</sup> αὐτὸς εἰ δυναίμην ἀληθεύω.  
Οὗτος δὲ μὴ ὅτι ὁ Θεός, εἶπεν, ἀλλὰ καὶ ἄνθρωπος  
καλὸς καὶ ἀγαθός, ἐπειδὴν γινώσκω<sup>α</sup> ἀπιστῶντος, & φιλέω  
ὁ ἀπιστῶν.

92. Πιεζόμενος δὲ<sup>α</sup> ἡ περὶ<sup>β</sup> ὁ παῖς συμφορὰ, πα-  
λιν πεμπώ, καὶ ἐπερώταω ὁ Θεός τις ἀν ποιῶν ὁ  
λοιπὸς βίος εὐδαιμονεῖται διατελεσάμεν· ὁ δὲ ἐγώ

91. Μὴ ὅτι.

On the peculiar manner in which *Μὴ ὅτι* is used, and  
render'd as if it were *Μόνον*, the learned HOOGEVEEN says  
thus: "Primo observandum, harum particularum nullum  
unquam usum esse nisi in orationibus bimembribus, quarum  
posterior pars priori semper prævaleat. Qui itaque sic loqui-  
tur, priorem partem omnino non negligit, sed præfert tamen  
posteriolem. Itaque tanquam κατὰ παραλείψιν priori parti  
præ-



(them) to bring CROESUS to him. But CROESUS, when he saw CYRUS, said, "Hail, O Master: for fortune both gives it to you from henceforth to have this (name); and to me, to call you (by this name.)" "And you also said CYRUS (hail!) O CROESUS, since we are both men."

89. "I am not indeed willing to permit them to plunder the city: for I think at the same time that the city would be destroyed, and I know well also that in a plunder the base would have most advantage."

90. "If you plunder (the city) the arts also, which they say are the sources of good things, will be destroyed by you."

91 "First of all truly, said he, having neglected to ask the god if I had need of any thing, I made trial of him if he could speak truth. Now as to this, not only a god (said he) but even honest and good men, when they have known themselves distrusted, do not love those who distrust them."

92. "Being oppressed by the calamities which befell my children, again I send, and ask the god, by doing what I might finish the remainder of my life happily? But he answer-

præmittit το Μη Ότι, ελλειπτικως suppresso λεξω vel λεγοιμι. — See Sect. 7. of HOOGEVEEN'S Doctrinæ Particularum Linguae Græcæ—a work of much erudition, and by means of frequent quotations not altogether unpleasant.

78 SELECT SENTENCES FROM

απεκριναμένη, ΣΑΥΤΟΥ ΓΙΓΝΩΣΚΩΝ, ΕΥΔΑΙΜΩΝ,  
ΚΡΟΙΣΟΣ, ΠΕΡΑΣΩ. Εγώ δὲ ἀκῶσας ἡ μαντεία  
ἡσθην· ἐνομιζον γὰρ τὸ γε ῥαῖος ἐγώ ἃ αὐτὸς προαΐξας,  
ἡ εὐδαιμονία δίδωμι. ἃ Ἄλλος μὲν, γιγνώσκω ὁ μὲν  
οἷον τ' εἰμι, ὁ δ' ἄλλος· ἃ ἑαυτὸν δ' ὅστις εἰμι, πᾶς τις ἐνομι-  
ζὼν ἀνθρώπος εἶδεναι.

93. Νυν δ' αὖ παλιν ἵππο τε ἃ πλάτος ὁ παρὼν  
διαθρυπτομενος, καὶ ἵππο ἃ ὁ δειόμενος ἃ ἐγώ ἃ προσατῆς  
ἐγενομένη, καὶ ἵππο τὸ δῶρον ἃ ἵς ἐδίδων ἐγώ, καὶ ὑπ'  
ἀνθρώπος, ὅς ἐγώ κολακεύων ἐλεγον ὥς, εἰ ἐγώ ἐθε-  
λοιμι ἀρχῶ, πᾶς ἀν' ἐγώ πειθοίμην, καὶ μεγίστος ἀν  
εἴην ἀνθρώπος· ἵππο τοιαύτος δὴ λόγος ἀναφυσώμενος,  
ὥς εἰλομένη ἐγώ πᾶς ὁ κυκλῶ βασιλεὺς προσατῆς ὁ πο-  
λεμος, ὑπεδέξαμην ἡ στρατηγία, ὥς ἱκανὸς ὢν μεγίστος  
ἐγενομένη· ἀγνοῶν ἀρα ἑμαυτὸν, ὅτι ἃ σὺ ἀντιπολεμεῖω  
ἃ ἱκανὸς ὤμην εἰμι, πρῶτον μὲν ἐκ θεοῦ γεγονώς, ἐπεὶ  
δὲ διὰ ἃ βασιλεὺς πέφυκώς, ἐπεὶ δὲ ἐκ παῖς ἀρετῇ  
ἀσκήων· ὁ δ' ἐμὸς προγονὸς ἀκῶ ὁ πρῶτος βασιλευ-  
σας ἅμα τε βασιλεὺς καὶ ἐλευθερὸς ἐγενομένη. Οὗτος ἐν  
ἀγνοήσας, δίκαιώς, εἶπεν, ἐχὼ ἡ δίκη. Ἀλλὰ νυν δ',

92. By knowing thyself.

“To the Rational alone is imparted that MASTER-SCI-  
ENCE, of what they are, where they are, and the end to  
which they are destined.”

HARRIS'S Dialogue concerning happiness. Part 2d.

The same ingenious Author speaking of the Improvement  
to be derived from Epic, Tragic, and Comic Poetry, says—

“As

ed me, " By knowing thyself, CROESUS, you will pass your life happy." But I having heard this oracle was pleased : for I thought that he gave me happiness having commanded me (to do) a very easy thing truly. For as to others, (I thought) that it was possible to know some, and some not : but as to one's self what kind of a man he is, I thought that every one knew.

93. " But now again being made dissolute both by the wealth which was by me, and by those who requested me to be their leader, and by the gifts which they gave me, and by the men, who flattering me said that if I would command, all would obey me, and I should be the greatest of men ; being puffed up truly by such kind of discourses, when all the kings round about chose me the leader of the war, I took upon me the command of the army, as if I had been able to become the greatest of men : not knowing myself truly, because I thought to be able to make war against you, you who were first descended from the gods, and then born from kings, and last of all have practised virtue from a boy : whereas I hear that the first of my ancestors who reigned, became at once a king and a

" As to Improvement—there can be none surely (to Man at least) so great, as that which is derived from a just and decent Representation of Human Manners and Sentiments. For what can more contribute to give us that MASTER-KNOWLEDGE, without which, all other Knowledge will prove of little or no Utility ?"

Discourse on Music, Painting, and Poetry. Ch. 5.



εφην, ὦ Κυρος γινώσκω μὲν ἑμαυτὸν· σὺ δ' ἐτι δοκεῖς ἀληθεύειν ὁ Ἀπολλων, ὥς εὐδαιμων ἐσομαι γινώσκων ἑμαυτὸν; Σὺ δ' ἐρωτᾷς διὰ ἄτος, ὅτι ἀρις ἂν ἐγὼ δοκεῖς εἰκάσαι ἄτος ἐν ὁ παρῶν· καὶ γὰρ δύναμαι ἐποιήσαι. Καὶ ὁ Κυρος εἶπον, βέλῃ ἐγὼ ἐδὼν περὶ ἄτος, ὦ Κροισος· ἐγὼ γὰρ σὺ ἐννοῶν ἢ προσθεὶς εὐδαιμονία, αἰκτεῖράς τε σὺ καὶ ἀποδίδωμι ἤδη γυνὴ τέ ἐχω, ὅς εἶχον, καὶ ἡ θυγατὴρ (ἀκῶ γὰρ σὺ εἰμι) καὶ ὁ φίλος, καὶ ὁ θεραπεύων, καὶ τραπέζα πῶν οἰσώμενος ἐξὴν· μάχη δὲ ἂν σὺ καὶ πόλεμος ἀφαιρῶ. Μὰ Ζεὺς μὴδὲν τοῖνον, εἶπεν ὁ Κροισος, σὺ ἂν ἐγὼ ἐτι βεβηλομαι ἀπεκρινάμενη περὶ ἢ ἔμος εὐδαιμονία· ἐγὼ γὰρ ἤδη σὺ λέγεις, ἢν ἄτος ἂν ἐγὼ ποιήσω ὅς σὺ λέγεις. ὅτι ὅς ἄλλος τε μακαριώτατος ἐνομίζον εἰμι βιοτὴ, καὶ ἐγὼ σὺνεγινώσκον αὐτός, ἄτος καὶ ἐγὼ νῦν ἐχὼν διαζῶ.

94. Ἐπεὶ δ' εἶδον ἡ γυνὴ χαμαὶ καθεήμενος καὶ ὁ νεκρὸς κείμενος, ἐδάκρυσα τέ ἐπι ἂν τὸ παῖδος, καὶ εἶπον, Φεῦ ὦ ἀγαθὸς καὶ πῖστος, ψυχὴ οἰχομαι δὴ ἀπολιπὼν ἐγὼ· καὶ αἶμα ἐδέξιόμην ἂν αὐτός, καὶ ἡ χεὶρ ὁ νεκρὸς ἐπηκολυβήσα· ἀποκεκομμένη γὰρ ἂν κο-

93. Γινώσκω —

CROM. How does your grace?

WOLS. Why, well;

Never so truly happy, my good CROMWELL.

I know myself now; and I feel within me

A peace above all earthly dignities,

A still and quiet conscience.

SHAKESP. Hen. VIII. Act. 3. Sc. 2.

There is much fortitude and greatness of mind in these words.

free-man. Therefore not having known these things, said he, I justly suffer punishment. But now, said he, O CYRUS, I know myself: but do you still think that APOLLO speaks truth (in saying) that I shall be happy by knowing myself? I ask you for this reason, because you seem to me to guess at this best at present; for indeed you are able to cause (that APOLLO should have spoken truth.)"

And CYRUS said, "Give me your advice concerning this, O CROESUS: for reflecting on your former happiness, I both pity you, and permit you now to have your wife, which you before had, and your daughters (for I hear that you have some) and your friends, and attendants, and table with which ye hitherto lived: but I take from you battles and wars."

"In truth then, said CROESUS, consult no farther to answer me about my happiness; for I now tell you, if you will do for me the things which you say, that really possessing I shall pass that (life) which life others thought to be the most happy, and indeed I thought so with them.

94. But when he (CYRUS) saw the woman (PANTHEA) sitting on the ground, and the dead man (ABRADATES) lying near, he both wept at the misfortune, and said, "Alas! O brave and faithfull soul, thou art gone then leaving us!" and at the same time took him by the right hand, and the hand of the dead man followed (his hand:) for it had been cut

παις ὑπο ὁ Αἰγυπτίος. Ο δὲ, ἰδὼν, πολὺ ἐτι μάλ-  
λον ἠλγησα.

95. Ἐναπτυχθεὶς δ' ἔγω ἢ Φαλαγξ, ἀνάγκη ὁ  
πρῶτος ἀριστος εἰμι καὶ ὁ τελευταῖος, ἐν μέσσοις δὲ ὁ κα-  
κιστος τεταγμαι· ἢ δὲ ἔγωγος ἔχων τάξεις, καὶ πρὸς τὸ  
μαχομαι ἐδοκεῖ εὖ παρεσκευασμαι, καὶ πρὸς τὸ μὴ  
φευγω.

96. Ἀνὴρ Φίλος, ὁ μὲν ποταμός ἄ εἰς ἐγὼ παρακε-  
χωρηκα ἢ ἢ εἰς πόλιν ὁδός· ἐγὼ δὲ Βαβυλῶν εἰσιὼν εἰσιω,  
ἐννοούμενος ὅτι ἔστος ἐφ' ὃς νῦν πορεύσομαι, ἐκεῖνος εἰμι  
ὅς ἐγὼ καὶ συμμαχος πρὸς ἑαυτὸν ἔχων, καὶ ἐγρηγορῶς  
ἅπας καὶ νηφών, καὶ ἐξοπλισμένος καὶ συντεταγμένος  
ἐνικῶν· νῦν δ' ἐπ' αὐτὸς ἰὼ ἐν ὅς πολλὸς μὲν αὐτὸς  
καθ' ἑαυτὸν, πολλὸς δ' αὐτὸς μεθύω, πᾶς δ' ἀσωτακτος  
εἰμι· ὅταν δὲ καὶ αἰσθῶμαι ἐγὼ ἐνδὲν ὧν, πολὺ ἀν-  
ἐτι μᾶλλον ἢ νῦν ἀχρεῖος ἐσομαι, ὑπο τὸ ἐκπεπληγμαι.

97. Ἰσως ἀν οὖν εἰποιμι τις, τί δήτα ἔχ' ἔγωγος

96. The river, &c.

—The obsequious flood

Will change his wonted course, and in the midst  
Of Babylon will leave his channel dry.

ROBERTS'S Judah Restored. B. 2.

96. Unfit, &c.

In the Poem just quoted is a description of the taking of  
Ba-



off with a scymitar by the ÆGYPTIANS. But he, when he saw this, was grieved still much more.

95. The phalanx being thus folded up, it followed of course that the bravest men were first and last, and that the cowards were placed in the middle: and a disposition thus made, seemed to be well prepared both towards fighting, and towards not fleeing.

96. "My friends, the river is gone for us from its way into the city: we then may boldly enter in, considering that those, against whom we shall now go, are the very same whom we conquered even though they had allies added to themselves, and were all awake and sober; armed and marshalled: but now we shall go against them (at a time) in which many of them are sleeping, many of them are drunk, and all are disorderly: and when they shall have perceived us to be within (the city) they will be still much more unfit for service than now, from having been struck with consternation."

97. "Perhaps then some one might say, Babylon. It is impossible to mention this Work, without adding, that it contains many Sublime and Pathetic strokes.

96. *Ἀχρηστία*.

For the exact meaning of this word, See CLARKE'S Note on V. 269. L. 2. Iliad. Hom.—The Notes of that most judicious Critic are indeed all worthy the attention of the learned reader.

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ἐξ ἀρχῆς παρεσκευασμένην, ἀλλὰ παρείχον ἐν ὁ μὲτος  
ἐμαυτᾷ. Ὅτι τὸ ὁ πολέμος τοιοῦτος ἐγγιγνώσκοντων, ὥς  
μὴ ὑπεριζῶ δεῖν ὁ ἀρχῶν μῆτε τὸ εἰδέναι ὅς δει, μῆτε τὸ  
πράττειν ὅς ἀν καιρὸς ὦ ὁ δὲ σπανίος εἶδον στρατηγῶ  
πολλοὺς ἐνομιζόν ὅς δει ἐπραχθῆν παρήμι.

98. Καὶ μὴδεὶς γὰρ σὺ ἐχὼν ἕτος ἐνομιτὰ ἀλλοτρίους ἐχὼ  
νομῶ γὰρ ἐν πάσι ἀνθρώποις αἰδῶμαι, ὅταν πολέμων  
πολὺς ἄλλω, ὁ ἐλὼν ἐμὶ καὶ τὸ σῶμα ὁ ἐν ἡ πόλις καὶ τὸ  
χρήμα. Οὐκ ἐν ἀδικίᾳ γὰρ ἐξῶ ὅστις ἀν ἐχοίμι, ἀλλὰ φιλαν-  
θρώπια ἐκ ἀφαιρησόμεναι τις ἐὰν ἐχῶ αὐτός. Τὸ μὲν-  
τοι ἐκ τούτου ἐγὼ γιγνώσκω, ὅτι εἰ μὲν τρέφομαι

98. Τρέφομαι.

It may not be amiss to explain in this place the doctrine of  
the MIDDLE VERB as set forth by KUSTER.

1. The MIDDLE VERB is used primarily to express both  
Action and Passion: as for instance; the verb *τρέπω* signifies  
“I turn some other thing or person;” but *τρέπομαι* “I turn  
myself.”—*στεφανῶ* “I crown another person;” but *στεφανῶμαι*  
“I crown myself.”—*ἀμυνῶ* “I repel any thing from another  
person, and so defend him;” but *ἀμυνομαι* “I defend myself  
by repelling it.”

2. The MIDDLE VERB is used, not only when a person  
himself does any thing which may affect him, but also when  
he willingly gives himself to be affected by some other per-  
son, or is by any means instrumental to its being done. For  
instance; *διδάσκει* signifies “To teach another;” but *διδάσ-  
κασθαι* “To give one’s self to be taught by a master.”—*ἀπο-  
γράφειν* “To register another;” but *ἀπογραφίσθαι* “To give  
one’s self to be registered.”

3. The MIDDLE VERB is sometimes used merely as the  
Deponent in Latin: i. e. with a MIDDLE Termination, but  
Signification entirely Active: and sometimes it occurs with a  
MIDDLE Termination, and Signification entirely Passive:  
particularly in the First Future.

4. The

Why then did I not from the beginning set myself in this condition: and why did I exhibit myself in common? Because I knew the affairs of war to be such, that it was right for a commander not to be behind-hand either to know the things which he ought, nor to do the things which it may be seasonable (to do:) and I thought that generals rare to be seen, omit many things of those which ought to have been done."

93. "And let no one truly, who possesses these things, think that he possesses the properties of others: for it is an eternal law amongst all men, when the city of those who make war has been taken, that both the persons and the riches of those in the city should belong to the captors. You will not therefore possess with injustice whatever ye may possess, but if you suffer them to retain any thing, you will not take it from them merely from your humanity. As to our future conduct, I am of opinion truly, that if we shall turn ourselves to

4. The use of the First Aorist Middle in a Passive Signification is very uncommon.

5. The use of Preterite and Pluperfect Tenses Middle in a Passive Signification, and vice versa, is common.

See KUSTER de vero usu Verborum Mediorum.

"The Verb in this form (i. e. the MIDDLE) very much resembles the reflected verbs of the French. Those who have studied the beauties of the Greek Language, must know very well, that this voice gives not only a beautiful variety to the inflections of their verbs, but a great conciseness and emphasis to the expression."

Lord MONBODDO's Orig. of Lang. Part 2. B. 1. C. 13.

See also HARRIS's Hermes, B. 1st. C. 9.



ἐπὶ ῥαδισργία καὶ ἢ ὁ κακὸς ἀνθρώπος ἡδύπαθεια  
 (ὅς νομίζω τὸ μὲν πονεῖν ἀθλιωτάτος, τὸ δὲ ἀπονῶς  
 βιοτεῦναι ἡδύπαθεια) ταχὺ ἐγὼ φημι ὅτι ὀλίγος ἀξίος  
 ἐγὼ αὐτὸς εἶσομαι, καὶ ταχὺ ὅτι πᾶς ὁ ἀγαθὸς σερήσο-  
 μαι. Οὐ γὰρ τοι τὸ ἀγαθὸς ἀνὴρ ἐγενομένη, ἔτι  
 ἀρκέω ὥστε καὶ διατελεῖν ὡς ἀγαθὸς, ἢ μὴ τις αὐ-  
 τὸς διὰ τέλος ἐπιμελῶμαι· ἀλλὰ ὥσπερ καὶ ὁ ἄλλος  
 τέχνη ἀμεληθεὶς μείων ἀξίος γίγνομαι, καὶ τὸ σῶμα  
 γὰρ αὐτὸς εὖ ἐχῶν, ὅποτε τις αὐτὸς ἀνω ἐπὶ ῥαδι-  
 εργία, πονηρῶς πάλιν ἐχῶ· ἔτι καὶ ἡ σωφροσύνη καὶ  
 ἡ ἐγκράτεια καὶ ἡ ἀλήθεια, ὅποτε τις αὐτὸς ἀνω ἢ ἀσ-  
 κησις, ἐκ ἔτι εἰς ἡ πονηρία πάλιν τρεπόμαι. Οὐκ ἔν  
 δεῖ μέλλω, ἔδ' ἐπὶ τοιαῦτα ἡδὺς προΐεναι αὐτὸς. Με-  
 γας μὲν γὰρ, οἶμαι, ἐργὸν καὶ τὸ ἀρχὴ κατεπραῖα,  
 πολὺ δ' ἐπὶ μείζων, τὸ λαβὼν διεσπασμένην. Τὸ μὴν  
 γὰρ εἰλαβὼν, πολλὰ κίς ὁ τολμῇ μόνον παραχόμενος  
 ἐγενομένη· τὸ δὲ λαβὼν κατεῖχον, ἔτι ἔτι ἀνεὺ σω-  
 φροσύνης, ἔδ' ἀνεὺ ἐγκράτειας, ἔδ' ἀνεὺ πολλὴς ἐπιμε-  
 λείας γίγνομαι. Ὅς χρὴ γιγνώσκων, νῦν, πολὺ μαλ-  
 λον ἀσκεῖν ἢ ἀρετὴν ἢ πρὶν ὅδε ὁ ἀγαθὸς κτησαῖται.

99. Ὁ μὲν ἔν θεός οἶομαι χρὴ σῶν ἐγὼ εἶσομαι·

98. *Ῥαδισργία*, which we call "Indolence," signifies pro-  
 perly "A lazy habit of consulting our own ease in all our  
 actions." It is not to be wonder'd at, if the PHILOSOPHER  
 speaks in the most reproachful terms of those, who are ad-  
 dicted

indolence and the pleasure of base men, (who think labour a most wretched thing, but living without labour, pleasure) I say that we shall soon become less valuable to ourselves, and shall soon be deprived of all good things. For to have been brave men, this is not enough towards continuing to be brave, unless one is careful of this throughout to the end: but even as other arts by being neglected become worth less, and bodies themselves in a good condition, when one gives them up to indolence, again become bad, so also prudence, and temperance, and courage, when one has relinquished the practice of them, from that time degenerates into vice. It becomes us not then to be remiss, nor to throw ourselves into present pleasure. For I think it indeed a great work to have acquired a dominion, but still a much greater to have preserved it after having gained it. For to gain it, has oftentimes happened to him who has shewn only boldness: but to retain after having acquired it, this is not done without prudence, nor without temperance, nor without much care. Knowing which things, it behoves us to practise virtue much more now, than before we acquired these valuable possessions.

99. " We ought to think that the gods will

dicted to this; for surely it is a habit most deplorable, productive of all mischief, unbecoming a Rational Creature sent into the World to act his part with vigor; either in Bodily or Mental Pursuits, with a view not so much to his own Interest, as to the Public Good.

γὰρ ἐπιβλευσας ἀδικῶς ἔτος ἐχῶ, ἀλλ' ἐπιβλευθεὶς  
 ἐτιμώρησα μὲν. Ὁ μὲντοι μετὰ ἄ ἔτος κρατίζος, ἄ ἐγὼ  
 αὐτὸς παρασκευάσειν ἔτος δὲ εἰμι, τὸ ἄ βελτιῶν ὧν ὁ  
 ἀρχόμενος ἀρχῶ ἀξίῳ. Θάλασσαν μὲν ἔν καὶ ψυχῶς,  
 καὶ σίτος καὶ πότος, καὶ πόνος καὶ ὑπνός ἀνάγκη καὶ  
 ἄ ὁ δόλος μεταδίδωμι. ἄ μεταδίδας γὰρ μὲντοι πειραῶμαι  
 δεῖ ἐν ἔτος πρῶτον βελτιῶν αὐτὸς φαινομαι. ἄ Πολεμι-  
 κὸς δ' ἐπιστῆμη καὶ μελέτη πανταπασιν ἔ μεταδοτέον  
 ἔτος, ὅστις ἐργατὴς τε ἡμέτερος καὶ δασμοφόρος βλά-  
 σται ἐκτησαμην, ἀλλ' ἄ αὐτὸς δεῖ ἄ ἔτος τὸ ἀσκήμα  
 πλεονεκτεῶ, ἄ γινώσκων ὅτι ἐλευθέρια ἔτος ὄργανον  
 καὶ εὐδαιμονία ὁ θεὸς ὁ ἀνθρώπος ἀπειδείζα.

100. Εἰ δὲ τις τοιοῦτος ἐννοεῶμαι, τί δὴτα ἐγὼ ὀφέ-  
 λος κατεπραῖα ἄ ὅς ἐπεθυμῶν, εἰ ἐτι δεήσει καρτερεῶ  
 καὶ ἄ πεινῶν καὶ διψῶν καὶ ἐπιμελούμενος καὶ πονῶν ;  
 ἐκεῖνος δεῖ κατεμάθον, ὅτι ἄ τοιοῦτος ὁ ἀγαθὸς μᾶλλον  
 εὐφραίνω, ὅσος ἀν μᾶλλον τροπονησας τις ἐπ' ἄ αὐτὸς  
 ἀπιοίμι (ὁ γὰρ πόνος ὀφον ὁ ἀγαθός) ἀνευ δὲ ἔ το  
 ἄ δεόμενος τυγχάνω ἔ τις, ἔδεις ἔτω πολυτελῶς παρα-  
 σκευασθεῖν ἀν, ὡς ἡδύς εἰμι. Εἰ δὲ ἔ ὅς μὲν μαλίσ-  
 τα ἀνθρώπος ἐπιθυμῶ, ὁ δαίμων ἐγὼ ἔτος συμπα-



be with us: for we do not possess these things unjustly, by having formed iniquitous designs upon them; but having been ourselves designed against, we have revenged ourselves. But the best thing after this must be provided by ourselves; it is this; that being better than the people ruled, we should thus think ourselves worthy to rule. It is necessary indeed that we give to our slaves (a share) of heat, and cold, of meats and drinks, of labours and sleep: but it behoves us even while we give them a share, to endeavour to appear superior to them first of all in these things. But we must not give any share at all of military knowledge and practice to those, whom we wish to possess as our labourers and tributaries; but in these exercises it is fit for ourselves to have the advantage, knowing that the gods have proposed these to men as instruments of liberty and happiness."

100. "But if any one thinks within himself these things, what advantage is it then to us to have acquired the things which we desired, if still it will be necessary for us to persevere both in being hungry, and in being thirsty, and in taking care, and in labouring?" he ought to learn this, "that good things please so much the more, by how much the more any one goes to them from having previously laboured (for labours are a relish to good things:) but without a person's wanting to obtain any thing, nothing can be provided so sumptuously, as to be pleasant to him." If therefore the deity has in conjunction with

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ρεσκευακα, ὡς δ' αν ἡδιστος ἔτος Φαινοιμην, αυτος τις  
<sup>α</sup> αυτος ἔτος παρασκευασω, ὁ τοιςτος ανηρ <sup>α</sup> τοσῶτος  
 πλεονεκτησω <sup>β</sup> ὁ ενδεεσερ <sup>β</sup> βιος, <sup>α</sup> ὅσος πεινησαι <sup>β</sup> ὁ  
 ἡδιστος σιτος τευζομαι, και διψησαι <sup>β</sup> ὁ ἡδιστος ποτος απο-  
 λαυσομαι, και δεηθεις <sup>β</sup> αναπαυσις, ἡδισον αναπαυ-  
 σομαι. Ος ἐνεκα φημι εχρην νυν εὔεταθην εγω εις αν-  
 δραγαθια, ὅπως <sup>β</sup> ὁ τε αγαθος ἢ αριστον και ἡδισον  
<sup>α</sup> απολαυσω, και ὅπως <sup>β</sup> ὁ πας χαλεπώτατος αὔειρ <sup>β</sup>  
 γενωμαι. Ου γαρ το μη ελαβον ὁ αγαθος ἔτω χαλε-  
 π <sup>β</sup>, ὡσπερ το <sup>α</sup> λαβωνεσερηθην, λυπηρ <sup>β</sup>.

101. Εγνοησθαι δε κ' εκεινος, τις προφασις εχων  
 αν προειλομην κακιων, η προαθεν, εγενομην. Ποτε-  
 ρον ὅτι αρχω; Αλλ' ε δητω <sup>α</sup> ὁ αρχων ὁ αρχομην <sup>β</sup>  
 πονηροτερος προσηκει εμι. Αλλ' ὅτι ευδαιμονεσερ <sup>β</sup>  
 δοκεω νυν η προτερον εμι; Επειτα <sup>α</sup> ἡ ευδαιμονια. Φη-  
 σω τις ἡ κακια επιπαρετω; Αλλ' ὅτι, επει κεκτημαι  
 δελος, ἔτος κολασω, ην πονηρος <sup>α</sup> ω; Και τι προσηκει  
<sup>α</sup> αυτος ων πονηρος πονηρια ἐνεκα η βλακεια αλλος  
 κολαζω; Εγνοεω δι' ετι και ἔτος, ὅτι τρεφω μεν  
 παρεσκευασμαι πολυς και ὁ ἡμετερος οίκος φυλαξ  
 και το σωμα' αιχρος δε πως εκ αν ειην, ει δη αλλος

ourselves provided those things, which men chiefly desire; and if every man's self will prepare these things for himself, so as that they might appear most pleasant; such a man will so far have the advantage of those that want subsistence more, in as much as when he is hungry he will get the most agreeable meats, and when he is thirsty he will enjoy the most agreeable drinks, and wanting rest he will rest most agreeably. On account of which things, I say, that it now behoves us to be intent on what is the duty of brave men, both that we may enjoy good things (in such a manner) as is most excellent and most agreeable, and that we might not experience the hardest of all things. For it is not so hard not to have ever acquired good things, as it is grievous to be deprived of them after any one has acquir'd them."

101. "Consider this also, what pretence have we that we should choose to be worse now, than before. What, because we have dominion? But in truth it becomes not one who governs, to be more vicious than those who are governed. But is it because we seem to be more prosperous now, than before? Will any one say then, that vice suits prosperity? But is it because now we have gotten slaves, we shall punish them, if they are vicious? But how does it become a person being himself vicious, to punish others on account of vice or sloth? Consider moreover this also, that we have prepared to support many as guards both of our houses and of our persons: but how can it be not base, if forsooth we shall think it to be fit



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μεν δορυφορος ἢ σωτηρια οἰησομαι εχρην τυγχάνω,  
αυτος δὲ ἄ εγω αυτος ε δορυφορησω; Καὶ μην ευ γε δει  
εἰδέναι ὅτι εἰμι αλλος φυλακη τοιγτος, οἰος ἄ αυτος  
τις καλος κ' αγαθος ὑπαρχω· εἷτος γαρ δει συμπαρο-  
μαρτεω· ἄ ὁ δ' ε αρετη ερημος εδε αλλος καλως εχω  
εδεις προσηκει.

102. Καὶ ὁ παις δὲ, ὅς αν εγω γιγνώμαι, ενθα-  
δὲ ἄ παιδεύω· αυτος γαρ βελτιων εσομαι, βελομενος  
ὁ παις ως βελτιστος παραδειγμα εγω αυτος παρεχω· ὁ  
τε παις εδ' αν ει βελοιμην ραδίας πονηρος γενοιμην, αι-  
χρος μεν μηδεις μητε ὀρῶν μητε ακεαν, εν δὲ καλος  
κ' αγαθος ἐπιτήθευμα διημερευαν.

103. Κυρος μεν εν εἵτως εἰπων· ανεσθη δ' ἐπ' ἄ αυ-  
τος Χρυσαντας, καὶ εἰπον ὡδε. Αλλα πολλακις μεν  
δη, ω ανηρ, καὶ αλλοτε κατενοησα ὅτι αρχων αγα-  
θος εδεν διαφερω ε πατηρ αγαθος. Ο τε γαρ πατηρ  
προνοεω ε ὁ παις, ὅπως μηποτε ἄ αυτος ὁ αγαθος  
ἐπιλειψω, Κυρος τε εγω δοκεω νυν συμβελευω ἄ εγω  
αφ' ε ὅς μαλιν' αν ευδαιμονῶν διατελοιμι. Ο δὲ εγω  
δοκεω ευδαιμονιον η ὡς εχρην εδηλωσα, εἷτος εγω πειρα-  
σομαι ὁ μη ειδως εδιδασα. Εννοησον γαρ δη, τις αν  
πολις πολεμιος ἔστω μη ε πειθομενος ἀλοιην; τις  
δ' αν φιλιος ἔστω μη πειθομενος διαφυλαχθεην;

that others should be guards of our safety, but we ourselves shall not be guards to ourselves? And indeed it behoves us to know this well, that there is no other such watch, as for every one's self to be virtuous and good: for it is requisite that this should accompany us; but nothing else ought to go well with him who is destitute of virtue."

102. "And the children, who may be born to us, we may educate here: for we ourselves shall be more virtuous, by being desirous to shew ourselves as good patterns as possible to our children: and our children cannot easily become vicious, even though they should wish it, when they neither see nor hear any thing base, but pass their time in virtuous and good pursuits."

103. CYRUS then had spoken thus: and after him CHRYSANTAS stood up, and spake to this effect: "Oftentimes indeed, O men, on other occasions also I have observed, that a good prince differs nothing from a good father. For fathers are provident for their children, that good things might never fail them; and CYRUS seems to me now to advise us to things, from which we may continue most happy. But the thing which he seems to me to have pointed out less than it was fit, this I will endeavour to teach those who know it not. For consider, what hostile city can be taken by those, who are not obedient to command? and what army of disobedient soldiers can obtain victory?

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ποιος δ' αν απειθῶν στρατευμα <sup>β</sup> νικη τυχοιμι; πως δ' αν μαλλον εν μαχη ἡττωμην ανθρωπος, η επιδαν αρξωμαι ιδια εκαστος περι <sup>α</sup> η αυτος σωτηρια βδλευομαι; τι δε αν αλλος αγαθος τελεσθειην ὑπο ο μη πειθομενος <sup>δ</sup> ο κρειττων; ποιος δε πολις νομιμως αν οικηθειην; η ποιος οικος σωθειην; πως δ' αν νηυσ ὅποι δει αφικοιμην; Εγω δε ὅς νυν αγαθος εχω, διὰ <sup>α</sup> τις αλλος μαλλον κατεπραξα, η δια το πειθομαι ο αρχων; Δια <sup>α</sup> ἕτος γαρ και <sup>ε</sup> νυξ και ἡμερα ταχυ μεν ὅποι εδει παρεγινομην, αθροος δε <sup>δ</sup> ο αρχων επομενος, ανυποστως ην, ο δ' επιταχθεις εδεις ἡμιτελης κατελειπον. Ει τοιουν μεγιστος αγαθος το πειθαρχῶ φαινομαι εις το καταπραττω ο αγαθος, ευ ισῆμι ὅτι αυτος ἕτος και εις το διασωζω ὅς δει μεγιστος αγαθος εμι. Και προσθεν μεν δη πολλος <sup>ε</sup> εγω ηρχον, <sup>ε</sup> εδεις δ' ηρχον· νυν δε κατεσκευασμαι ἕτω πας ο παρων, ὥστε αρχω ὅς μεν πλειων, ὅς δε μειων. Ὡς περ τοιουν αυτος αξιωσω αρχω ο υφ' <sup>δ</sup> συ, ἕτω και αυτος πειθωμαι <sup>δ</sup> ὅς αν <sup>δ</sup> εγω καθηκοιμι. Τοσπον δε διαφερω εγω δει <sup>ε</sup> ο δελος, ὅσον ο μεν δελος, ακων <sup>δ</sup> ο δεσποτης ὑπηρετω· <sup>α</sup> εγω δε, ειπερ αξιωω <sup>α</sup> ελευθερος

103. Ποιαι δὲ πόλεις.

CANTERB. — Therefore doth heaven divide  
The state of man in divers functions,  
Setting endeavour in continual motion;



and how can men be conquer'd more in battles, than when they begin separately each to consult for his own safety? or in short, what other good thing can be accomplished by those, who obey not their superiors? what cities can be regulated agreeably to the laws? or what families can be preserved? or how can ships arrive where it is fit for them? By what else have we acquired the good things which we now have, more than by being obedient to our commander? By means of this, we came quickly where it was necessary both by night and by day: and by following our leader closely-embodied, we were irresistible, and left nothing half-finished of the things order'd us. If then to obey command appears the greatest good towards acquiring good things, be assured that this same thing is good towards preserving what it is necessary to preserve. And heretofore indeed many commanded us, but we commanded no one: now however, all you that are present are so situated, that ye command some more, some less. As therefore you will think proper yourselves to command those under you, so let us ourselves obey those, whom it may be our duty to obey. But it is fit that we should differ so much from slaves, in as much as slaves serve their masters unwillingly: but it is fit that we, if we wish

To which is fixed, as an aim or butt,  
OBEDIENCE. For so work the honey bees;  
Creatures, that, by a rule in nature, teach  
The art of Order to a peopled kingdom.

SHAKESP. *Hen. V.* Act. 1. Sc. 2.

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εἰμι, <sup>2</sup> ἔκων δὲ ποιεῶ ὅς τις <sup>3</sup> πλείστος ἀξίος φαινομαι εἰμι. Εὐρήσω δὲ, εἶπεν, καὶ ἐνθάδ' ἀνευ μοναρχίας πόλις οἰκεομαι, ἢ μάλιστα ὁ ἀρχῶν ἐφελῶν πειθομαι, ἔτος ἡκίσαται <sup>3</sup> ὁ πολέμιος ἀναγκαζόμενος ὑπακῶ.

104. <sup>2</sup> Ὃς δὲ συμφυλάξῃ ἡ εὐδαιμονία <sup>4</sup> ἔωρμην έχον ἐχῶ, <sup>3</sup> ἔτος ὅπως ὥς βέλτιστος ἐσομαι, ἔκετι <sup>3</sup> ἔτος ἢ ἐπιμελεία <sup>4</sup> ἄλλος προσεταττον, ἀλλ' <sup>3</sup> αὐτὸς ἐνομιζὼν ἔτος ἐργον εἰμι. Ἡδεῖν γὰρ ὅτι, εἰ γέ <sup>3</sup> μάχῃ ποτε δεησοίμην, ἐκ ἔτος <sup>4</sup> αὐτὸς καὶ παραστάτης καὶ ἐπιστάτης ληπτεὸν εἶην, συν ὅπερ ὁ μέγιστος κίνδυνος· καὶ ταξίαρχος δὲ καὶ πέζος καὶ ἵππευς ἐγὶ γνωσκὼν ἐκ ἔτος καταστάτεον εἰμι. Εἰ δεοίμην δὲ καὶ <sup>3</sup> στρατήγος πᾶ ἀνευ αὐτοῦ, ἡδεῖν ὅτι ἐκ ἔτος πεμπτεὸν εἶην· καὶ πόλις δὲ καὶ ὅλος ἐθνός <sup>4</sup> φυλάξῃ καὶ σατραπὴς ἡδεῖν ὅτι ἔτος <sup>4</sup> τις χρῆσθων, καὶ πρεσβεύς γε ἔτος τις πεμπτεὸν ὅσπερ ἐν ταῖς μέγιστα ἡγεομένη εἰμι εἰς τὸ ἀνευ πολέμου τυγχάνω <sup>3</sup> ὅς δεοίμην. Μὴ <sup>3</sup> ὧν μὲν εἶναι, <sup>3</sup> οἷός τις δέ, δι' <sup>3</sup> ὅς ἢ μέγιστος καὶ πλείστος πράξις ἐμελλὼν εἰμι, κακῶς ἡγεομένη ὁ αὐτὸς ἔξω· εἰ δ' ἔτος εἶην, <sup>2</sup> οἷός τις δεοίμην, πᾶς ἐνομιζὼν καλῶς ἐσομαι. Ἐνεδυν μὲν εἶναι, ἔτω γυνῆς, εἰς ἔτος ἢ ἐπιμελεία· ἐνομιζὼν δὲ ὁ αὐτὸς καὶ <sup>4</sup> αὐτὸς ἀσκήσις εἰμι ἢ ἀρετῇ. Οὐ γὰρ ὥρμην οἷον τε

to be free, should willingly do that which appears to be of the highest importance. And you will find, said he, even where a state is governed without monarchy, that (the state) which is most willing to obey its magistrates, that is least of all compelled by its enemies to submit.

104. But with regard to those, whom he thought it fit to have as joint guardians with himself of his prosperity, as to these, that they should be as excellent as possible, he enjoined not the care of this to others, but thought it to be his own business. For he knew, that if at any time there should be need of fighting, he must choose from these both such as were to stand by him, and such as were to be in the rear, with whom would be the greatest dangers: he knew too that he must appoint commanders both of the foot and horse from amongst these. If too there should be need of generals without himself, he knew that he must send them from these: and he knew that he must use some of these as guards and governors of cities and whole nations; and that he must send some of these as ambassadors, which thing indeed he reckoned to be amongst the chief, towards obtaining whatever things he might want without war. If they then were not such as they ought, by means of whom actions the greatest and most in number were about to be (managed,) he thought that his affairs would go bad: but if they should be, such as it were fit, he thought that all things would be well. Thus persuaded therefore, he applied himself to this care: and he reckoned that the same (care) would be an exercise of virtue to himself. For he thought it



εἶναι, μη αὐτὸς τις ὧν ὁ οἶος δει, ἄλλος παρορμαῶ ἐπὶ ὁ καλὸς καὶ ἀγαθὸς ἐργον.

105. Ἡρχομένην δ' ἐπιστατῶ τοῦ οἶος δει εἰμι ὁ κοινῶν. Πρῶτον μὲν, ὅποσος ὧν ἱκανὸς ἄλλος ἐργαζόμενος τρεφομαι, μη παρήν ἐπὶ ἡ θυρα, ἔτος ἐπζητεον· νομιζὼν ὁ μὲν παρῶν ἔκ αν ἐφελῶ οὐτε κακὸς ἔτε αἰσχυρὸς οὐδεὶς αν πράττω, καὶ διὰ το παρα ἄρχων εἶναι, καὶ διὰ το εἶδεναι ὅτι ὀρῶμαι ὅστις πράττοιμι, ἔπο ὁ βελτιστος· ὅς δὲ μη παρήν, ἔτος ἡγεομαι ἡ ἀκρατεῖα τις, ἡ ἀδίκη, ἡ ἀμελεία ἀπειμι.

106. Ὁ δὲ παρεχὼν ἑαυτῷ ἐνομισα μαλὶς' αν ἐπὶ

104. τὴ καλὰ καὶ ἀγαθὰ ἐργα.

It was a prevailing tenet of the SOCRATIC SCHOOL, that the mind discovers as much BEAUTY in Moral Actions, as the Eye perceives in the finest objects of admiration: and that the former is no less delighted with the one, than the latter with the other. For the SOCRATICS were of opinion, that in every kind of VIRTUE, were all the ingredients which constitute BEAUTY, viz. ORDER, HARMONY, PROPORTION: and in whatsoever things they judged these to be inherent, such they deemed BEAUTIFUL and GOOD. Hence the continual application of the words Καλὸ καὶ ἀγαθόν, Καλὰ ἐργα, Καλὰ ἐπιτηδύμματα by XENOPHON, to denote VIRTUE and GOODNESS, VIRTUOUS and GOOD Actions, as things in themselves FAIR, COMELY, GENEROUS.—Hence GOOD Men are called

Καλοί.

not to be possible, that any one not being such as he ought himself, should incite others to virtuous and good actions.

105. He began to take the lead in this, that his companions in power should be such as it is fit. In the first place therefore, as many as being able to be supported by others labouring for them did not come to the doors (of his palace) these he enquired for: thinking that those who attended would not be willing to do any thing either wicked or base, both because they were near their prince, and because they knew that they would be seen by the most excellent men, whatever they might do: but those who did not attend, these he thought to be absent from some intemperance, or injustice, or neglect.

106. But he thought, that he should most

Καλοὶ καὶ ἀγαθοὶ as possessing the MORAL BEAUTY of VIRTUE.—Hence the use of the word Καλός to signify DECORUM and DECENCY, which bespeak ORDER.—Hence the same word too is applied in speaking of the Universe; because the World not only presents to our view most admirable scenes, but contains within itself SYMMETRY, UNIFORMITY, and REGULARITY, and is therefore BEAUTIFUL and GOOD.—The word Ἀπειροκαλία is used to imply whatever is Mean, Il-liberal, Disingenuous, as being in itself Unhandsome and Ugly, and of course not pleasing to a well-disciplined Mind,

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το καλὸς καὶ ἀγαθὸς παρορμαῶ ἐργον, ὥσπερ ἀρχῶν  
 ἦν αὐτός, εἰ αὐτὸς ἑαυτὸ ἐπιδεικνύω πειρώμην ὁ ἀρχο-  
 μένος πᾶς μαλιστα κεκοσμημένος ἡ ἀρετὴ. Αἰδομαι  
 μὲν γὰρ ἐδοκῆν καὶ διὰ ὁ γεγραμμένος νόμος, βελτι-  
 ῶν γιγνόμενος ἀνθρώπος· ὁ δὲ ἀγαθὸς ἀρχῶν, βλε-  
 πῶν νόμος ἀνθρώπος ἐνομιζόν, ὅτι καὶ ταῦτά ἐκάνος  
 εἰμι, καὶ ὁρῶ ὁ ἀτακτῶν καὶ κολάζω. Οὕτω δὲ  
 γιγνώσκων, πρῶτον μὲν τὰ περὶ ὁ θεὸς μάλλον  
 ἐπιδεικνύον ἑαυτὸ ἐκπονῶν ἐν ἔτος ὁ χρόνος, ἐπειδὴ  
 εὐδαιμονεσέρος ἦν. Καὶ τότε πρῶτον κατέσταθην ὁ  
 μαγὸς ὑμνεῶ τε δεῖ αἰεὶ ἅμα ἡ ἡμέρα ὁ θεός,  
 καὶ θύω ἀν' ἑκάστου ἡμέρα ὡς ὁ μαγὸς ὁ θεὸς εἰποί-  
 μι. Οὗτος ἐν πρῶτον ἐμιμήμην αὐτὸς καὶ ὁ ἄλλος  
 Περσῆς, νομιζὼν καὶ αὐτὸς εὐδαιμονεσέρος ἐσομαι, ἦν  
 θεράπευα ὁ θεός, ὥσπερ ὁ εὐδαιμονεστατός τε ὢν  
 καὶ ἀρχῶν καὶ κύρος δ' ἀν' ἡγεμὴν ἔτος ποιῶν  
 ἀρεσκῶ.

107. Ὁ δὲ κύρος ἢ οἱ μεθ' αὐτὸς εὐσεβεία καὶ  
 ἑαυτὸ ἀγαθὸς ἐνομιζόν, λογιζόμενος ὥσπερ ὁ πλεῶν  
 αἰσόμενος μετὰ ὁ εὐσεβείας μάλλον ἢ μετὰ ὁ ἡσεβείας  
 τις δοκῶν. Πρὸς δὲ ἔτος ἐλογιζομένην, εἰ πᾶς ὁ κοι-  
 νῶν θεοσεβείας εἶην, ἥττον ἀν' αὐτὸς ἐθέλω περὶ τε ἀλ-  
 ληλοὶ ἀνοσίος τις ποιεῶ καὶ περὶ αὐτός, εὐεργετῆς νομι-



effectually incite those, who presented themselves (at his palace,) to virtuous and good actions, if he himself, since he was their prince, should endeavour to shew himself to his subjects the most accomplished of all men in virtue. For he seemed to observe, that men were indeed made better by written laws; but he thought, that a good prince was a seeing law to men, because he is able both to direct, and to see and punish the man who is disorderly. Thus then thinking, first of all he shewed himself more industriously discharging the duties towards the gods, at that time when he was most prosperous. And then the Magi were first appointed both to celebrate the gods with hymns always as soon as day appeared, and to sacrifice every day to those gods to whom the Magi themselves should direct. The other PERSIANS also first imitated him in these things, thinking that themselves should both be more prosperous if they worshipped the gods, as he (did) who was most prosperous and their prince; and also they thought to please CYRUS by doing these things.

107. But CYRUS thought the piety of those with him an advantage to himself also, reckoning (in the same manner) as those who choose to sail with the pious, rather than with such as seem to have committed any thing impious. Besides this, he reckoned, if all his companions in power were religious, that they would be less willing to do any thing wicked either towards one another, or towards himself, who

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ζων εἰμι ἢ ὁ κοινῶν. Εμφανίζων δὲ καὶ ἔτος ὅτι περὶ  
ἢ πολλὸς ἐποίησιν μηδὲς μητὲ φίλος ἀδικεῶ μητὲ συμ-  
μαχος, ἀλλὰ τὸ δίκαιον ἰσχυρῶς ὄρων, μᾶλλον καὶ ὁ  
ἄλλος ὠμῶν μὲν ἢ αἰσχροῦ κέρδος ἀπεχομαι, διὰ ἢ τὸ  
δίκαιον δ' ἐθέλω πορίζομαι.

108. Καὶ ἢ αἰδῶς δ' ἀν' ἡγεομένην μᾶλλον πᾶς ἐμ-  
πιπλήμι, εἰ αὐτὸς φανερός ἐστιν ἢ πᾶς ἔτι αἰδούμενος,  
ὥς μητ' εἶπον ἀν' μητὲ ἐποίησιν μηδὲς αἰσχρός. Ἐτεκ-  
μαιρομένην δὲ ἔτος ἐκ' ὁδὸς· μή γάρ ὅτι ἢ ἀρχῶν, ἀλλὰ καὶ  
ἢ ὅς ἔστι φοβέομαι, μᾶλλον ἢ ὁ αἰδούμενος αἰδέομαι ἢ ὁ ἀναι-  
δής ὁ ἀνθρώπος.

109. Καὶ σωφροσύνη δ' αὐτὸς ἐπιδεικνύς, μᾶλλον  
ἐποίησιν καὶ ἔτος πᾶς ἀσκεῶ. Ὅταν γὰρ ἢ ὄρω, ἢ ὅς  
μάλιστα ἐξέστιν ὑβρίζω, ἔτος σωφρονῶν, ἔτι μᾶλλον ὁ  
γε ἀσθενέστερος ἐθέλω ἔδωκεν ὑβριστικὸς ποιῶν φανερός  
εἰμι. Διηρεῶν δ' ἢ αἰδῶς καὶ σωφροσύνη τῇδε, ὥς ἢ ὁ  
δὲ σωφρων καὶ τὸ ἐν ἀφανεί.

110. Καὶ ἐγκρατεία δὲ ἔτι μάλιστα ἀν' ὠμῶν ἀσκεῶ  
μαι, εἰ αὐτὸς ἐπιδεικνύοιμι ἑαυτὸν μὴ ὑπο ἢ ἡ παραυ-

110. *Ἐγκρατεία* implies not merely Temperance, but the  
Government of our Passions, of which Self-Mastery it may  
be truly said—Ο, τι κρατος ἐστὶ μετῴν. HOM.

thought himself to be the benefactor of his companions in power. By manifesting this also, that he made it a matter of great importance to injure no one, neither friend nor ally, and by strictly regarding justice, he thought that others also would abstain the more from base gains, and be willing to get a fortune by just methods.

108. He thought also that he should fill them all with a sense of decency the more, if he himself should be seen behaving with so much decency to all, as neither to say nor to do any thing vile. And he conjectured it would be so from this; for not (to mention) their prince, but even (among) those whom they do not fear, men respect those that have a sense of decency more than (they respect) the impudent.

109. And by shewing his own modesty, he made all to exercise this also the more. For when men see, that he is modest, to whom there is the greatest power to be insolent, in this case certainly those who are inferior are willing to appear nothing insolent. But he distinguished a sense of decency and modesty thus; viz. (by saying) that those who had a sense of decency avoided base things which were seen in public; but the modest (avoided even) those which were concealed in secret.

110. He thought too that temperance would be practised most, if he should shew himself not seduced from good pursuits by



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τικά ἡδονὴ ἐλκομενος ἀπὸ ὧ ἀγαθός, ἀλλὰ προπονεῖ  
ἐφελων πρῶτον συν τὸ καλὸν ὧ εὐφροσύνη.

111. Ὅτι μὲν ἔκ ωσμὴν ὥροσηκεν ὁ ἄρχης ὧ ἀρχή,  
ὅστις μὴ βελτιῶν εἶην ὁ ἀρχομενος, καὶ ὁ ἀποβιρη-  
μενος πᾶς δηλός· καὶ ὅτι ἔως ἀσκῶν ὁ περὶ ἑαυτοῦ,  
πολυ μάλιστα αὐτῷ ἐξέπονεον καὶ ἐγκρατεῖα καὶ πο-  
λεμικὸς τέχνη καὶ ἡ μελέτη.

112. Τοιγαρὶν πολὺ μὲν αὐτὸς διέφερον ἐν πᾶσι τὸ  
καλὸν ἔργον, πολὺ δὲ ὁ περὶ ὁ ἐκεῖνος, διὰ ὅτι αἰε με-  
λετή. Παραδείγμα μὲν δὴ τοιοῦδε ἑαυτοῦ παρειαχομένη.  
Πρὸς δὲ ὁ ἔτος, καὶ ὁ ἄλλος ὅστις μάλιστα ὀρώη τὸ κα-  
λὸν διώκων, ἔτος καὶ δῶρον καὶ ἀρχὴ καὶ ἐδρά καὶ πᾶσι  
τιμῇ ἐγεραίρα· ὥστε πολὺς ὁ πᾶσι φιλοτιμία ἐνεβάλλον,  
ὅπως ἕκαστος ἀρίστος φανησοίμην κύριος.

113. Πρῶτον μὲν γὰρ διὰ ὧ πᾶσι αἰε ὁ χρόνος φι-  
λανθρωπία ἢ ψυχὴ ὡς ἡδυναμένη μάλιστα ἐνεφατίζον  
ἡγούμενος, ὥσπερ ὁ ῥαδῖος εἰμι φιλεῶ ὁ μισεῶ δο-  
κῶν, ὅδ' εὐνοεῶ ὁ κακονοός, ἔτω καὶ ὁ γνῶσθεις ὡς  
φιλεῶ καὶ εὐνοεῶ, ἔκ δυνάμει μισοῦμαι ὑπὸ ὧ φι-  
λεῖσθαι ἡγούμενος. Ἔως μὲν ἔν' ὁ χρεῖμα ἀδυνατωτέρως

present pleasures, but willing to labour with virtue in preference to delights.

III. That he thought (a share) of government belonged to no one, who would not be more excellent than those who were governed, is manifest to all even from the facts already mentioned: and (it is also manifest) that by thus exercising those about him, he himself by far the most of all industriously practised both temperance, and warlike arts and exercises.

II2. He himself therefore excelled much in all noble actions, and much also did they about him, by reason of their constant exercise. He shewed himself truly such an example to them. And besides this, whomsoever of the others also he saw mostly pursuing good actions, these he rewarded both with presents, and commands, and principal seats, and all kind of honours: so that he excited in all much emulation, that each might appear to CYRUS the most excellent.

II3. In the first place, always at all times he manifested the humanity of his mind as much as he was able: thinking, that as it is not easy to love those who seem to hate us, nor to be kindly disposed to those who are ill affected to us, so those who were known to love and be benevolent, cannot be hated by those who thought themselves to be beloved. As long therefore as he was less able

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ην ευεργετῶ, <sup>α</sup> το τε προνοεῶ <sup>β</sup> ὁ συνων, καὶ <sup>α</sup> το προπο-  
νεῶ, καὶ <sup>α</sup> το <sup>γ</sup> σωηδόμενος μεν ἐπὶ <sup>α</sup> το αγαθον φανε-  
ρος εἶναι, συναχθόμενος δὲ ἐπὶ <sup>α</sup> το κακον, <sup>α</sup> ἕως ἐπει-  
ραομένην ἢ Φιλία θηρεύω.

114. Ἐν ἡ μικρῷ πόλιν ὁ αὐτῷ ποιεῶ κλινῇ,  
θύρα, ἀροτρον, τραπέζα· (πολλακίς δ' ὁ αὐτὸς ἕως  
καὶ οἰκοδομεῶ, καὶ ἀγαπάω ἡν καὶ ἕτως ἱκανὸς αὐτὸς  
τρέφω ἐργοδοτῆς <sup>α</sup> λαμβάνω· ἀδύνατον ἐν πολλῷς  
<sup>β</sup> τεχνωμένος ἀνθρώπος πᾶς καλῶς ποιεῶ) ἐν δὲ ἡ με-  
γας πόλιν, δια-το <sup>α</sup> πολλῷς <sup>β</sup> ἕκαστος δεομαι, ἀρκεῖ καὶ  
εἰς <sup>α</sup> ἕκαστος τεχνῇ ὡς το τρεφομαι· πολλὰκις δὲ ἔδ'  
ὅλος εἰς, ἀλλ' ὑποδημα ποιεῶ ὁ μὲν ἀνδρῆς, ὁ δὲ γυναι-  
κεῖος. Ἀναγκῇ <sup>α</sup> ὁ ἐν βραχυτάτῳ διατρίβων ἐργον, ἕ-  
τος καὶ ἀριστερὴ διηναγκασμαὶ ἕτος ποιεῶ.

115. Καὶ <sup>α</sup> το μὲν δὴ μεγέθος ὄρων ὑπερβαλῶ,

114. Even one, &c.

“ Let one exercise one Art; and another a different — Let  
this Man study such a Science; and that Man, another —  
Thus the whole Cycle (as you call it) may be carried easily  
into Perfection.”

HARRIS'S Dialogue concerning Happiness. Part. 1.

The Author is in this Part plainly proving, that a State of  
Society is the only State natural to Man.

114. βραχυτάτω.

Τι δὲ; ποτερον κελλιν πραττοι αν τις, εις αν, πολλας τεχνας ερ-  
γαζε-



to do good by giving riches, he endeavoured to gain their friendship by these means, viz. by being provident for his companions, by labouring for them, and by appearing rejoiced at their good fortunes, but grieved at their misfortunes.

114. In small cities, the same persons make a couch, a door, a plough, a table: (and oftentimes the self-same man builds houses too, and is content if even thus he can get employers enough to maintain him: but it is impossible that a man who works at many things should do all well:) but in great cities, by reason that many want every particular thing, even one art suffices towards the maintenance of every one: and oftentimes not an entire art; but this man makes sandals for men, and that for women. It follows necessarily, that the man who dwells on a work of the least compass, he must be obliged to do this in the best manner.

115. That he truly should exceed all men

γὰρ ζομενος, ἢ ὅταν μίαν εἰς; Ὅταν (ἢ δὲ ὅς) εἰς μίαν. Ἀλλὰ μὴν, οἶμαί, καὶ τὸτο δῆλον, ὡς εἰάν τις τινος παρ' ἑργῶν καιροῖν, διοχῶται. Δῆλον γὰρ. Οὐ γὰρ οἶμαί, εἴδεις το πρᾶττομενον τὴν τε πρᾶττοῦτος χρόλιν περιμένειν· ἀλλ' ἀνάγκη τὸν πρᾶττοῦτα τῷ πρᾶττομένῳ ἐπακαλεῖσθαι, μὴ ἐν παρεργῶν μερεῖ. Ἀνάγκη. Ἐκ δὲ τούτων, πλείων τε ἑκάστῳ γίγνεται, καὶ καλλίον, καὶ ῥᾶον, ὅταν εἰς ἐν, ἢ κατὰ φύσιν καὶ ἐν καιρῷ, χρόλιν τῷ κῶλῳ κῶλῳ, πρᾶττη. Πανταπᾶσι ῥᾶ ἐν.

PLAT. de Repub. L. 2.

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<sup>2</sup> πλυσιώτατος ὢν, & θαυμάσιος· <sup>3</sup> ἡ δὲ θεραπεία καὶ ἡ ἐπιμέλεια ὁ φίλος <sup>4</sup> βασιλευὼν περιεγενομένη, ἕτος ἀξιολογώτερος. Εκείνος τοίνυν λέγομαι καταδήλῳ εἰμι <sup>5</sup> μηδὲς ἀν' ἕτως αἰχρυνθεὶς ἡττώμενος, ὥς φίλῳ θεραπείᾳ. Καὶ λόγος δὲ αὐτὸς ἀπομνημονεύμα, ὥς λέγοιμι παραπλησίῳ ἔργον εἰμι νομῆς ἀγαθὸς καὶ βασιλεὺς ἀγαθός.

116. Τῇ δὲ γε μέντοι διαφέρω ἐγὼ δοκῶ <sup>2</sup> ὁ πλείστος, ὅτι ὁ μὲν, ἐπειδάν <sup>3</sup> τὰ ἀρκούντα περὶ τὰ κτησώμα, τὸ μὲν αὐτὸς κατορύττω, τὸ δὲ καταστήσω, τὸ δὲ <sup>4</sup> ἀριθμῶν καὶ μετρῶν καὶ ἰσῶς καὶ διαψυχῶν καὶ φυλαττῶν πρᾶγματα ἔχω, καὶ ὁμῶς ἐνδὸν ἔχων αὐτὸς, ὅτε ἐσθίω πλείων ἢ δύναμαι φέρω· (διαρραγεὶν γὰρ ἀν) ἔτ'

116. But in this &c. &c.

How noble are the following Paragraphs !

“ Concerning the desires of Wealth and Power, besides what was suggested above to allay their violence, from considering the small addition commonly made to the Happiness of the Possessor, by the greatest degrees of them, and the Uncertainty of their Continuance; if we have obtained any share of them, let us examine their true Use, and what is the best enjoyment of them.

————— Quid asper

Utile nummus habet ? Patriæ carisque propinquis  
Quantum elargiri decet ?

PERSIUS.

What moral Pleasures, what Delights of Humanity, what Gratitude from Persons obliged, what Honour may a wise Man

in the greatness of his presents, being the richest of all, is not to be wonder'd at: but that he, though a king, should surpass others in the culture and care of his friends, this is more worthy of mention. He is said then to have appeared ashamed of being overcome in nothing so much, as in the culture of friends. And a saying of his is recorded, how he asserted that the employment of a good shepherd and of a good king were alike.

116. "But in this respect truly I seem to myself to differ from most men; that they indeed, when they have gotten more (riches) than sufficient; bury some of them, and some they suffer to grow rusty, and by counting measuring, weighing, airing, and guarding others, give themselves much trouble about them; and yet notwithstanding they have these in their houses, they neither eat more things than they can bear (for they would burst) nor do they put on more cloaths than

Man of generous Temper purchase with them? How foolish is the Conduct of heaping up Wealth for Posterity, when smaller Degrees might make them equally happy? when great Prospects of this kind are the strongest Temptations to them, to indulge Sloth, Luxury, Debauchery, Insolence, Pride, and Contempt of their Fellow-Creatures; and to banish some noble Dispositions, Humanity, Compassion, Industry, Hardiness of Temper and Courage, the offspring of the sober rigid Dame, POVERTY. How often does the Example, and almost direct Instruction of Parents, lead Posterity into the basest Views of life!"

HUGHESON on the Passions. Sect. 6. Art. 6.



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αμφιεννυμαι πλειων η δυναμαι φερω· (αποπνιγειν γαρ αν) αλλα ο περιττος χρημα πραγματα εχω. Εγω δε υπηρετω μεν <sup>α</sup> ο θεος, και ορεγομαι αιει <sup>β</sup> πλειων· επειδαν δε κτησωμαι, ος αν ιδω περιττος ων τα <sup>α</sup> εγω αρκυντα, <sup>α</sup> ετος η τ' ενδεια ο φιλος αζακεμαι, και πλατιζων και ευεργετων <sup>α</sup> ανθρωπος, ευνοια εξ αυτος κτωμαι και φιλια, και εκ ετ<sup>Θ</sup> καρτωδμαι ασφαλια και ευκλεια· ος ετε κατασητωμαι, ετε υπερωληρων λυμαινομαι· αλλα η ευκλεια, οσος αν πλειων <sup>α</sup> ω, τοστος και μειζων και καλλιον και κωφοτερος φερω γιγνομαι, πολλακις, δε και ο φερων αυτος κωφοτερος παρεχομαι. Οπως δε και ετος <sup>α</sup> ειδω, εφην, ω Κροισος, εγω <sup>β</sup> ο πλειστος εχων, και φυλαττων πλειστος, ευδαιμονεστατος ηγαμαι· (ο γαρ τειχος φυλαττων, ετως αν ευδαιμονεστατος εην· πας γαρ ο εν η πολις φυλαττω) αλλ' ος αν κτωμαι τε πλειστος δυναμαι συν το δικαιον, χραομαι τε <sup>α</sup> πλειστος συν το καλον, ετος εγω ευδαιμονεστατος νομιζω και <sup>α</sup> το χρημα.

117. Προς δε <sup>α</sup> ταυτα, κατανοησας οι πολλοι ο ανθρωπος, οτι ην μεν υγαινων <sup>α</sup> διατελω, παρασκευαζομαι οπως εξω το επιτηδειον, και κατατιθεμαι το χρησιμον εις η ο υγαινων διαιτα· οπως δε, ην <sup>α</sup> ασθενησω, το συμφορον παρεσομαι, <sup>β</sup> ετος ου πανυ επιμελεμενος εωρων· εδοξεν εν και <sup>α</sup> ετος εξεπονησα <sup>α</sup> αυτος, ο τε

XENOPHON'S CYROPÆDIA. III

they can bear (for they would be suffocated) but have their superfluous riches as so much trouble. Whereas I serve the gods, and am always desirous of more; but when I have gotten them, whatever I see to be more than sufficient for myself, with these I relieve the wants of my friends; and by enriching and benefiting men, I acquire benevolence and friendship from them; and from these I gain security and glory, which things neither grow rusty, nor do they give uneasiness when superabundant: but glory, by how much the more it is, by so much the greater, and more noble, and more light it is to carry, and often makes those lighter who carry it. And that you may know this, said he, O CROESUS, I reckon not those who possess and guard the most (riches) to be the most happy (for in this case those who guard walls would be most happy; for they guard all the things which are in cities :) but whoever can acquire the most (riches) consistently with justice, and make use of them most consistently with honour, him I reckon to be the happiest man also with respect to riches."

117. Moreover, having observed the gentility of men, (he saw) that whilst they continue healthy, they make preparations how they shall have things necessary, and lay up things useful to the course of life of the healthy; but he saw them not at all careful of this, how serviceable things should be at hand, if they should be sick: it seemed therefore proper to him with some pains to get these things; and by being willing to incur the expence, he

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ιατρος ὁ ἀριστος συνεκομισάμην πρὸς <sup>α</sup> αὐτος, τῷ τελευ-  
 εθελῶ, καὶ ὅποτος ἡ ὄργανον εἶπεν τις ἂν αὐτος χρησι-  
 μος ἐγενόμην, ἡ Φαρμακον, ἡ σίτον, ἡ ποτόν, ἔδεις ἔ-  
 τος ὅτις ἔχει παρασκευάσας ἐθησαυρίζον παρ' <sup>α</sup> αὐτος.  
 Καὶ ὅποτε δὲ τις ἀσθενήσῃ οὐ θεραπεύομαι επικαίριος.  
 ἐπεσκοπῶν, καὶ παρέρχον πάς ὅτε εἶδαι καὶ ὁ ἰατρος  
 χάρις ἦδεν, ὥποτε τις ἰασάμην τις, τῶν παρ' <sup>β</sup> ἐκεῖνος  
 λαμβάνων.

118. Ο Σακας εἶπον, ὦ μακάριος σὺ <sup>α</sup> ὁ τε ἄλλος,  
 καὶ <sup>α</sup> αὐτος ἔτος ὅτι ἐκ πένης πλεῖστος γεγενῆμαι· πο-  
 λὺ γὰρ οἶομαι σὺ καὶ διὰ <sup>α</sup> ἔτος ἡδίων πλεῖστος, ὅτι πλεῖ-  
 στας <sup>β</sup> χρήματα πεπλεῖστηκα. Καὶ ὁ Φεραυλας εἶπον, Ἡ  
 γὰρ ἔτος, ὦ Σακα, ὑπολαμβάνω, ὥς ἐγὼ νυν τοσούτος  
 ἡδίων ζῶ, ὅσος πλείων κερτῆμαι; Οὐκ οἶδα, εἶπεν, ὅτι  
 ἐσθίω μὲν καὶ πίνω καὶ καθεύδω ἔδ' ὅτις νυν ἡδίων ἢ  
 τότε, ὅτε πένης ἦν; Ὅτι δὲ ἔτος πολὺς εἰμι, τοσούτος  
 κερταίνω, πλείων μὲν φυλάττω δέ, πλείων δ' ἄλλος  
 διανέμω, <sup>α</sup> πλείων δὲ ἐπιμελόμενος πράγματα ἔχω.  
 Νυν γὰρ δὴ <sup>α</sup> ἐγὼ πολὺς μὲν οἰκετῆς σίτος αὐτῶ, πο-  
 λὺς δὲ πίνειν, πολὺς δὲ ἱματίων· ὁ δὲ <sup>β</sup> ἰατρος δεομαι  
 ἤκω δὲ τις ἢ το πρῶτον <sup>α</sup> λελυκωμένος φέρων, ἢ <sup>β</sup> ὁ

118. My oxen —

Εν δὲ νῆασι

Λιούκω ἐκ δαμάκων καλά δῖματά, τὰς μοι ἀπάσας

Αἰψὺ κομᾶν τρωγίσας ἀπο σκόπας ἐτινάξει.

THEOCRIT. Id. 9. 9.



brought together about himself the most able physicians; and whatever instruments, or medicines, or meats, or drinks any one told him were useful, there was nothing of these, which by having prepared before hand, he did not treasure up by him. And whenever any one of those, who were proper to be taken care of, was sick, he went himself to see him, and furnished all things, whatever there was need of: and he thanked the physicians, whenever any one healed a person, taking (some) of the medicines from him.

118. The SACIAN said, "O happy you! both in other respects, and in this very circumstance, that you are become rich from having been poor: for I think that you are rich with more pleasure even on this account, because you have become rich after having earnestly longed for riches." And PHERAULAS answered, "What, O SACIAN, do you suppose thus, that I live now by so much the more pleasantly, by how much the more (riches) I possess? Do not you know, said he, that I eat, drink, and sleep not one jot more pleasantly now, than then, when I was poor? Because these (riches) are many, I gain thus much, that it is necessary for me to guard more things, to distribute more to others, and to have trouble by taking care of more. For now truly many domestics demand food of me, and many (demand) drink, and many cloaths: some too want physicians: and one comes bringing either some of my sheep torn by the wolves, or (some) of my oxen which have fallen from

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βες <sup>α</sup> κατακεκρημνισμενος, η νοσος φασκων εμπεπτακα  
<sup>α</sup> τα κτηνεα· ωσε εγω δοκῶ, εφην ὁ Φεραυλας, νυν  
 δια <sup>α</sup> το πολυς εχω πλειω λυπεομαι η προσθεν δια το  
 ολιγος εχω.

119. Ην δε ὁ Φεραυλας ὁ τροπος Φιλειταιρος τε,  
 και θεραπευα <sup>α</sup> εδεις ηδυσ αυτος ετως εδοκῆν εμι εδ'  
 ωφελιμος, ὡς <sup>α</sup> ανθρωπος. Και γαρ βελτιστος πας το  
 ζων ηγεομην ανθρωπος εμι και ευχαριστατος, οτι εωρων  
 ο τε επαινεμενος ὑπο τις, αντεπαινῶν ετος προθυμως,  
<sup>α</sup> ο τε χαριζομενος πειρωμενος αντιχαριζομαι· και ὅς  
 γνοιην ευνοϊκως εχων, <sup>α</sup> ετος αντενυῶν· και ὅς ειδειην  
 φιλῶν αυτος, ετος μισειω ε δυναμενος· και <sup>α</sup> γονευσ δε  
 πολυ μαλλον αντιθεραπευα πας το ζων εθελων και ζῶν  
 και τελευτησας· το δ' αλλος πας ζων και αχαριστοτερος  
 και αγνωμονεσερος ανθρωπος εγιγνωσκω εμι.

119. The best, &c.

There wanted yet the master work, the end  
 Of all yet done; a creature who not prone  
 And brute as other creatures, but indued  
 With sanctity of reason, might erect  
 His stature, and upright with front serene  
 Govern the rest, self-knowing, and from thence  
 Magnanimous to correspond with Heaven,  
 But grateful to acknowledge whence his good  
 Descends, thither with heart, and voice, and eyes

Di-

a precipice, or telling me that a disease has fallen on my cattle: so that I seem to myself, said PHERAULAS, to be more vexed now by having many riches, than before by having those few.

119. The disposition of PHERAULAS was very friendly, and he thought nothing so pleasant nor so useful to pay attention to, as men. For he accounted man to be of all animals the best and most grateful; because he saw those who were commended by any one, themselves readily commending again in return; and endeavouring to return a kindness to those who had conferred a kindness on them; and mutually benevolent to those, whom they knew benevolently disposed towards them; and not able to hate those, whom they knew to love them; and that they were willing much more than all other animals to pay a return of respect to their parents both living and dead: and he was of opinion that all other animals were more ungrateful and less mindful of a kindness than men.

Directed in devotion, to adore  
And worship God supreme, who made him chief  
Of all his works.

MILTON Par. L. B. 7. 505.

This is a noble and fine description of Man. How mistaken a notion is it, and how prejudicial to the cause of Virtue, to disparage Human Nature, and to degrade Man to a level with the Brute Creation!



120. Σαφηνίζομαι δὲ ὡς ἕκαστος ἐτιμασθαι, ἕτος ἐδοκῆν αὐτὸς ἀγαθὸς εἶμι· ὅτι ὅπῃ μὲν οἶομαι ὁ ἀνθρώπος ὁ κρατιστεύων μὴτε κηρυχθῆσομαι, μὴτε ἀθλον ληψομαι, δηλὸς εἶμι ἐνταῦθα ἔφιλονεκάς τῳ ἀλλήλοι ἐχών· ὅπῃ δὲ μαλίστα πλεονεκτῶν ὁ κρατιστὸς φαινομαι, ἐνταῦθα προθυμοτάτῃ φανερός εἶμι ἀγωνιζόμενος πᾶς. Καὶ ὁ Κυρὸς ἕτως ἐσαφηνίζον μὲν ὁ κρατιστεύων παρ' ἑαυτῷ, εὐθύς ἀρξάμενος ἐξ ἑδρᾶ καὶ παραστάσις. Οὐ μὲντοι ἀθάνατος ἢ ταχθεὶς ἑδρᾶ κατέστησάμην, ἀλλὰ νομιμον ἐποίησάμην, καὶ ἀγαθὸς ἐργὸν προέβην εἰς ἢ τιμιώτερος ἑδρᾶ, καὶ, εἰ τις ῥαδιερύοιην, ἀναχωρήσας εἰς ἢ ἀτιμότερος.

121. Ἐπεὶ δὲ ἐδείκνυν, ἐδοκῆν ὁ Γωβρύας τὸ μὲν πολὺς ἕκαστος εἶμι, ἔδειξεν θαύματος παρ' ἀνθρώπων ὁ πολὺς ἀρχῶν· τὸ δὲ ὁ Κυρὸς, ἕτω μεγάλα πράττων, εἰ τις ἡδὺς δοξεία ἐλάβον, μὴδεὶς ἕτος μόνος καταδᾶπαναῶ, ἀλλὰ ἐργὸν ἐχὼ δεόμενος ἕτος κοινωνεῶ ὁ παρών. Πολλακίς δὲ καὶ ὁ ἀπὸν φίλος ἐστὶν ὁ ἑωρῶν πεμπῶν ἕτος αὐτός, ὁ ἡδὺς τυχοίμι· ὥστε ἐπεὶ ἐδείκνυντο, καὶ ὁ πᾶς πολὺς ὧν διαπεπομφεὶν ὁ Κυρὸς ἀπὸ ἢ τραπέζας, εἶπον ἀρα ὁ Γωβρύας, Ἀλλ' ἐγώ

120. It seemed to him to be an advantageous thing, that it should be manifested how he honoured each man: because where men think that he who is most excellent will neither be spoken of publickly, nor receive rewards, there they plainly appear not to be emulously disposed towards each other: but where the most excellent person appears to gain most advantage, there all are seen contending most earnestly. And CYRUS thus made known those that were chief in his esteem, beginning first of all from their place of sitting and standing by him. Yet he did not make the place appointed for sitting to be perpetual, but established it as a law, both that they should be advanced to a more honourable seat for good actions, and that, if any one were negligent, he should recede to one less honourable.

121. Whilst they were supping, this truly seemed nothing wonderful to GOBRYAS, that all things should be abundant to a man who commanded many: but this (did seem wonderful) viz. that CYRUS, who had performed so great exploits, if he thought he had received any thing delicious, did not consume any of these things himself only, but gave himself trouble by requesting those who were present to partake of it. And oftentimes he saw him sending to some of his absent friends those things, with which he himself had happened to be pleased: so that when they had supped, and CYRUS had sent away from the table all

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ω Κυρος, προσθεν μεν ἡγουμην<sup>d</sup> ἄτος συ πλειςον διαΦερω  
<sup>e</sup> ανθρωπος, τω<sup>a</sup> στρατηγικωτατος ειμι· νυν δε<sup>a</sup> θεος  
 ομνυμι, η μην εγω δοκειν πλεον συ διαΦερω Φιλανθρω-  
 πια η στρατηγια. Νη<sup>a</sup> Ζεϋς, εφην ὁ Κυρος· καμ μεν δη  
 καμ επιδεικνυμι το εργον πολυ ἡδιον Φιλανθρωπια η  
 στρατηγια. Πως δη; εφην ὁ Γωβρυας. Οτι εφην, το  
 μεν κακως<sup>a</sup> ποιῶν<sup>a</sup> ανθρωπος, δει επιδεικνυμαι, το  
 δε, ευ.

122. <sup>e</sup> Προϊων δε το συμποσιον, ὁ Κυρος ὁ Γωβρυ-  
 ας επηρομην, ειπον εγω, εφην, ω Γωβρυας, νυν αν δο-  
 κοινην ἡδιον ὁδε τω ἡ θυγατηρ εδων, η ὅτε το πρωτον  
 εγω συνεγενομην; Ουκᾶν, εφην ὁ Γωβρυας, κ'αγω  
 τ'αληθη λεγω; Νη Ζεϋς, εφην ὁ Κυρος, ὡς<sup>e</sup> ψευδος  
 γε εδεις ερωτησις δεομαι. Ευ τοινυν, εφην, ισημι ὅτι  
 νυν αν πολυ ἡδιον. Η καμ εχοιμι αν, εφην ὁ Κυρος,  
 ειπον διوتي; Εγωγε. Λεγω δη. Οτι τοτε μεν ἑωρων ὁ  
 πονος καμ ὁ κινδυνος ευθυμως αυτος Φερων, νυν δε ὁρῶ  
 αυτος τα αγαθα σωφρονως Φερων. Δοκει δε εγω, ω  
 Κυρος, χαλεπωτερος ειμι εὔρον ανηρ τ'αγαθα καλως Φε-

122. No question, &c.—

EPAMINONDAS—adeo veritatis diligens, ut ne joco quidem  
 mentiretur. CORN. NEPOS.

Αλλ' ημεῖς ἐστὶν ἡ ἀλήθεια λέγειν. MENANDER.



things though many in number, GOBRYAS truly said, "In truth, O CYRUS, I thought before, that you excelled all other men chiefly in this, in being the most skilful commander; but now I swear by the gods, that inded I think you excel more in humanity than generalship." "Yes truly, said CYRUS; and indeed it is much more pleasant to display works of humanity, than of generalship." "How so?" said GOBRYAS. "Because, said he it is necessary to display the one by doing mischief to men, but the other (by doing) good."

122. As the computation went on, CYRUS questioned GOBRYAS, "Tell me, said he, O GOBRYAS, do you think you shall give your daughter to one of these with more pleasure now, than when you were first joined with us?"--- "What then, said GOBRYAS, shall I speak the truth."---"Certainly in god's name, said CYRUS; since no question needs a lie."--- "Be assured then, said he, that (I shall give her) now with much more pleasure."---"And can you tell why, said CYRUS?"---"I can."--- "Tell us then"--- "Because then truly I saw them bearing labours and dangers with alacrity; but now I see them bearing prosperity with discretion. And it seems to me, O CYRUS, to be more difficult to have found a man bearing prosperity, than adversity, well: for

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ρων η τε κακα· το μεν γαρ υβρις οι πολλοι, το δε σω-  
φροσυνη ο πας εμποιεω.

123. Ανηρ Φιλος, εωρακα μεν ηδη ανθρωπος, ος  
βυλομαι δοκειν πλειω κεκτημαι η εχω, "ελευθεριωτε-  
ρος αν οιομενος ετω φαινομαι· εγω δε δοκεω, εφην,  
ετος τεμπαλιν ε βυλομαι εφελκομαι "ο γαρ πολυς  
"δοκων εχω, μη κατ' "αζια η εσια φαινομαι "ωφε-  
λων ο Φιλος, ανελευθερια εγωγε δοκει περιπατω.  
Ειμι δ' αυ, εφην, ο λεληθα βυλομαι οσος αν "εχω·  
πονηρος εν καμ ετος ο Φιλος εγωγε δοκεω ειμι· Δις γαρ  
το μη ειδεναι το ον, πολλοις δεομενος εκ επαγγελων  
"ο Φιλος ο εταρος, αλλ' απαταομαι. Απλυσσας δε  
εγω, εφην, δοκει ειμι, το η δυναμις φανερως "ποιησας,

122. The latter, &c.

Daughter of Jove, relentless Power,  
Thou Tamer of the human breast,  
Whose iron scourge and tort'ring hour  
The Bad affright, afflict the Best!  
Bound in thine adamant chain,  
The Proud are taught to taste of Pain,  
And purple Tyrants vainly groan  
With pangs unfelt before, unpitied and alone.

When first thy Sire to send on earth  
Virtue, his darling Child, design'd,  
To thee he gave the heavenly Birth,  
And bade thee form her infant mind.

Stern

the former creates insolence in most men, but the latter sobriety in all.

123. "My friends, I have indeed seen men, who wish to be thought to possess more things than they have, supposing that they appear more generous by these means: but, said he, such men seem to me to be drawn quite the contrary way to what they wish: for it seems to me to bring a character of illiberality on any one, for him not to appear benefiting his friends in proportion to his substance, who is thought to possess much. There are too, said he, those on the other hand, who wish that whatever things they possess may be concealed: these also seem to me to be base to their friends: for oftentimes their friends being in want, do not tell it to their companions, by reason of their not knowing their riches, and are deceived in their opinion. But, said he, it appears to me to be the part of the plainest man, when he has made his ability known, to contend for a character of generosity from that his ability. And I therefore, said he, am willing to shew to you, whatever it is possible for

Stern rugged Nurse! thy rigid lore  
With patience many a year she bore:  
What sorrow was, thou bad'st her know,  
And from her own she learn'd to melt at other's woe.

Sacred at thy frown terrific, fly  
Self-pleasing Folly's idle brood,  
Wild Laughter, Noise, and thoughtless Joy,  
And leave us leisure to be good.

GRAY'S Hymn to Adversity.



ἐκ ἔτος ἀγωνίζομαι περὶ \*καλοκ'ἀγαθία. Κ'ἀγὼ ἔν, εἶπεν, βλάπτομαι σύ, ὅσῳ μὲν οἷόν ἐμι εἶδόν το<sup>α</sup> ἐγὼ οἶν, ἐδείξα· ὅσος δὲ μὴ οἷόν τε εἶδόν, διηγηταμένην. Οὗτος εἰπὼν, τὸ μὲν ἐδείκνυσεν πολὺς τε καὶ καλὸς κτήμα· τὸ δὲ κείμενος ὡς μὴ ῥαδίος ἐμι εἶδόν, διηγεομένην· \*τε-  
λος δὲ εἰπὼν ὡς, Οὗτος, εἶπεν, ὦ ἀνὴρ ἀπᾶς δεῖ σύ ἔδεν μᾶλλον ἐμὸς ἡγεομαι ἢ καὶ ὑμετέρος· ἐγὼ γάρ, εἶπεν, ἔτος ἀθροίζω ἔθ' ὅπως αὐτὸς καταδαπανήσω, ἔθ' ὅπως αὐτὸς κατατριψῶ (ἔ γάρ αὖ δύναμιν) ἀλλ' ὅπως \*ἔχω ὃ τε αἰεὶ σύ καλὸς τις ποιεῖν δίδωμι, καὶ ὅπως ἦν τις σύ \*τις ἐνδεομαι \*νομίσω, πρὸς ἐγὼ ἐλθὼν λαβὼν \*ὅς αὖ ἐνδεής \*τυγχάνω ὦν.

I 24. Καλὸς μὲν γὰρ ἡγεομένην ὁ Κυρὸς καὶ ἐν οἰκίᾳ ἐμι ἐπιτηδεύμα ἢ εὐθημοσύνη· (ὅταν γὰρ τις τὰ δέω-  
μαι, δηλῶ ἐμι ὅπως δεῖ \*ἐλθὼν ἐλαβόν) πολὺ δὲ ἐτι καλλίων ἐνομίζον ἢ τὸ στρατιωτικὸς Φύλον εὐθημοσύνη ἐμι, ὅσος τε ὀξύτερος ὁ καιρὸς ἢ εἰς τὸ πολεμικὸν χρήσις, καὶ μείζων τὸ σφάλμα ἀπὸ ὃ ὑπεριζῶν ἐν αὐτῷ· ἀπὸ δὲ ὃ ἐν καιρὸς παραγινόμενος \*πλεῖστος ἀξίος ἔτος τὸ κτήμα ἑώρων γινόμενος ἐν τῷ πολεμι-  
κῷ· Διὰ \*ἔτος ἔν κ', ἐπαμελομένην \*ἔτος ἢ εὐθημοσύνη μάλιστα.

you to see of the things belonging to me: and to recount to you whatever things it is not possible to see. Having said these words, he shewed some possessions both many and valuable; and others he recounted being laid up so as not to be easy for them to see: at length he spake thus: "O men, said he, it is fit that you should reckon all these possessions not at all more mine, than yours also: for I, said he, collect them together, not that I might consume them myself, nor that I myself might wear them out (for I should not be able to do it:) but that I might always have (somewhat) to give to that man of you, who performs any thing noble; and that, if any of you should think he wants any thing, coming to me he might take that, of which he may chance to have need."

124. CYRUS truly thought that the proper placing of things was a good rule even in a house, (for when one wants any thing, it is manifest where it is fit for him to go and take it:) but he thought the proper placing of military tribes still a much better one, both by how much the occasions for making use of things in military affairs are more sudden, and the losses greater (occasioned) by those who are dilatory in them: and he saw that those advantages, which are most valuable in war-like enterprizes, arise from those who are at hand in due time: therefore for these reasons he was particularly careful of this proper placing.

125. Ο Κυαζαρης ειπον, διδωμι δε συ, ω Κυρος, και αυτος εἶτος γυνη, εμος ων θυγατηρ· και ὁ σος δε πατηρ εγημα ἢ ὁ εμος πατηρ θυγατηρ, εἰς ὅς συ εγενομην· εἶτος δε εἰμι ἢ συ πολλακις, παις ων, ὅτε παρ' <sup>α</sup>εγω ην, ετιθνησαιμην· και ὅποτε τις ερωτων αυτος <sup>α</sup>τις γαμοῖμην, ελεγον ὅτι Κυρος· επιδιδωμι δε <sup>α</sup>αυτος εγω και φερην Μηδια ἢ πας· εἰδε γαρ εἰμι εγω ἀρρην παῖς γνησιος. Ο μεν εἰτως ειπον· ὁ δε Κυρος απεκριναμην, Αλλ', ω Κυαζαρης, το τε γενος επαινω και ἡ παις, και δωρον· βελομαι δε, εφην, σιω ἢ ὁ πατηρ γνωμη, και ἡ ἢ μητηρ <sup>α</sup>εἶτος <sup>α</sup>συ συνηνεσα.

126. Ου γαρ αν δυναιμην εγω εἰς ων ανθρωπινος αρετη το πας συ αγαθον διασωζω, αλλα δεῖ εγω μεν αγαθος ων συν αγαθος ὁ παρ' <sup>α</sup>εγω <sup>α</sup>συ επικερρος εἰμι· συ δε ὁμοιως αυτος, αγαθος ων, συν αγαθος ὁ μεθ' <sup>α</sup>συ, <sup>α</sup>εγω συμμαχος εἰμι. Βελοιμην δ' αν συ και

125. Συν τη τε πατρός γνωμη.

The duty of Filial Piety, that duty which can never enough be observed nor sufficiently discharged, could not have been recommended in a stronger manner, than by making CYRUS, though now a mighty Conqueror, still mindful of the decent respect, which he owed to his Parents.

PLUTARCH records the dutiful regard, which EPAMINONDAS bore to his Parents, in the following words:

“ ΤΑΤΟ



125. CYAXARES said, I give to you, O CYRUS, this very damsel for a wife, being my daughter: your father also married the daughter of my father, from which (daughter) you were born: and this is the very same, whom you when a boy often fondled, whilst you were with us: and when any one asked her to whom she would be married, she said that (she would be married) to CYRUS: moreover also I give with her all MEDIA as a dowry: for I have no legitimate male child." He said thus. But CYRUS answer'd, "Indeed, CYAXARES, I commend both the race, and the damsel, and the presents; yet, said he, I wish to agree to these things with you, by the consent of my Father and that of my mother."

126. "I who am but one, cannot by human virtue preserve the valuable possessions of you all; but it behoves me being myself brave, with the brave men about me, to be an assistant to you: and (it behoves) you yourselves in like manner being brave, with the brave men about you, to be allies to me. I would

*"Τὸ δ' αὖτε καὶ τὸν Ἐπαμεινώναν φασὶν ἐξομολογησάσθαι τὸ πάθος, εὐτυχίαν ποιεῖμενον αὐτῷ μεγίστην, ὅτι τὴν ἐν Λευκτροῖς στρατηγίαν αὐτῷ καὶ νικῆν ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ ζῶντες ἐπίδον.*

PLUT. Vit. Coriol.

It did not escape Virgil, that Filial Piety recommends and adorns an illustrious Character, as evidently appears from the instances of it shewn by ÆNEAS in Lib. 2. & 3. of the ÆNEID to his Father ANCHISES; by EURYALUS in L. 9. to his Mother; and by LAUSUS in L. 10. to MEZENTIUS.

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ἔτος κατενοησα, ὅτι ἔτος <sup>β</sup> ὅς νυν <sup>δ</sup> συ παρακελευομαι,  
 εἰς <sup>δ</sup> ὁ δὲλος πρὸς αὐτῶν ὅς δ' συ φημι χρῆναι ποιεῶ,  
 ἔτος καὶ αὐτὸς πειρώμαι πᾶς πράττω.

127. Ζεὺς πατρώος, καὶ Ἥλιος, καὶ πᾶς θεός,  
 δεχομαι ὁδὲ, καὶ τελεσηριον πολὺς καὶ καλὸς πράξις,  
 καὶ χαρισηριον, ὅτι ἐσημῆνα ἐγὼ καὶ ἐν ἱερὸν, καὶ ἐν ὀ-  
 ρανίος σημεῖον, καὶ ἐν οἰωνός, καὶ ἐν φημὶ ὅς τ' ἐχρην  
 ποιεῶ, καὶ ὅς ἐκ ἐχρην. Πολὺς δὲ συ χάρις, ὅτι  
 κ' αὐτὸς ἐγγινώσκον ἢ ὑμετέρος ἐπιμελεῖα, καὶ οὐδέ ποτε  
 ἐπὶ <sup>δ</sup> ἢ εὐτυχία ὑπὲρ <sup>α</sup> ἀνθρώπος ἐφρονήσα.

128. Εὐαγγελιστὴν δὲ καὶ αὐτὸς ἔτος ὑπὸ ἐξήδε ἢ  
 ἐμὸς τε καὶ ὑμετέρος πατρίς, <sup>δ</sup> ὁ πρεσβύτερος, ὃ μόνον

127. Ὑπὲρ ἀνθρώπων.

It is a memorable circumstance, which ÆLIAN relates  
 about PHILIP King of MACEDON.

Ἐν Χαίρωνίᾳ τῆς Ἀθηναίων νίκη ἐνίκησε Φιλίππος· ἐπαρθεὶς δὲ τῇ  
 εὐπραγίᾳ, ὁμῶς λογισμῷ ἐκρατήσε, καὶ ἐκ ὑβρίσε. Καὶ διὰ ταῦτα  
 αὐτὸς δὲ αὐτὸν ὑπομιμνήσκουσαν ὑπο τίνος τῶν παιδῶν ἑαυτὸν, ὅτι Ἀν-  
 θρώπος ἐστίν, καὶ προσεταξέ τῷ παιδί ταῦτο εἶναι ἐργον. Καὶ ὃ προτε-  
 ρον φασὶν ὅτι αὐτὸς πρῶτον, ὅτι τις τῶν δομένων αὐτῷ παρ' αὐτὸν εἰσ-  
 ηύη, πρὶν ταῦτα αὐτῷ τὸν παιδᾶ ἑκάστης ἡμέρας ἐκδοῦσαν τρεῖς. Ἐλὶγε  
 δὲ αὐτῷ, “Φιλίππε, Ἀνθρώπος εἶ.”

ÆLIAN. V. Hist.

128. Πρεσβυτέροις —

Καὶ το σμικρὰ ἀρεὰ (ἱππὸν) δοκῶντα εἶναι νομίμα, ἐξευρισκασιν ἔ-  
 ται, αἱ οἱ πρεσβύτεροι ἀπαλυσαν πάντα. Ποῖα; Τὰ τοιαῦτα· σῆρας τε  
 τῶν

wish too that you should have observed this, that of these things which I now recommend to you, I enjoin not one to the slaves: and the things which I say it is fit that you should do, all these I myself also endeavour to perform."

127. "O JOVE PATERNAL, and O SUN, and all ye GODS, receive these (sacrifices) both as completions of many and noble actions, and as tokens of thanks, because in sacrifices, in heavenly signs, in auguries, and in predicting voices, you have shewn me things which it was fit and which it was not fit for me to do. And great thanks (are given) to you, that I too was sensible of your care (of me) and was never elated by my successes beyond what became a man."

128. "I myself was so instructed by your country and mine, to give place both in walks,

των νεωτερων παρα πρεσβυτεροις, ως πρεπει, και κατακλισεις, και υπαναγωγαις, και γυμνων θεραπειας.

PLAT. de Rep. L. 4.

The mention of PLATO's Republic brings to mind the Arguments, which have been urged by the Abbè FRAGUIER (in Vol. 3. Memoir. de Liter. &c.) to prove that PLATO in his Republic and XENOPHON in his Cyropædia both meant the same end, though they employed different means; viz.—to give the model of a perfect government, according to the apprehensions which they severally had of the ideas of their Master SOCRATES. But in answer to them it might be said, that PLATO in his Dialogue entitled "The Republic," does not treat so immediately of Civil Government, as of Justice in general: and that XENOPHON intends rather to shew the effects



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αδελφος, αλλα και πολιτης, και β' οδος, και θακος, και λογος υπεικω και συ δε, ω παις, ετως εξ αρχη επαιδευον, ο μεν γεραιτερος προτιμαω, β' ο δε νεωτερος προτετιμμημαι.

129. Οιαδα, ω Καμβυσης, οτι ε' οδε το χρυσος σκηπτρον το η βασιλεια δαισωζων ειμι, αλλ' ο πικρος φιλος σκεπτρον βασιλευς αληθεατος και ασφαλεατος. Πικρος δε μη νομιζω φυσικος φουομαι ανθρωπος (πικρος γαρ αν' ο αυτος πικρος φαινοιμην, ωσπερ και το αλλον το πεφυκος πικρος το αυτον φαινομαι) αλλα ο πικρος τιθεμαι δει εκαστος εαυτον· η δε κτησις αυτος ειμι εδαμωσιν η βια, αλλα μαλλον συν η ευεργεσια. Ει-εν και αλλος τις πειρασωμαι συμφυλαξ η βασιλεια ποιεομαι, μηδαμοθεν προτερον αρχομαι η απο ο' ομοθεν γενομενος. Και πολιτης τοι ανθρωπος αλλοδαπος οικειοτερος, και συσιτος αποσκηνος· ο δε απο ο' αυτος σπερμα

effects of a good education begun in the first part of the CYROPAEDIA, than to exhibit a system of government established in the latter part of it. For there cannot be any just ground to imagine (though indeed it has been asserted) that XENOPHON's object should be to propose a Despotic System as the best, when he himself expressly condemns in in Lib. 1st. of the Cyropædia, and every where displays the true spirit of GRECIAN Liberty. It may be asked, " Why then is CYRUS made Despotic when he is settled in Babylon ?" The answer is obvi-

in feats, in conversations, to my elders, not only brothers, but citizens also: and you, O my children, I have so instructed from the beginning, to honour your elders in preference to yourselves, and to be honoured by the younger in preference to them."

129. You know, O CAMBYSES, that this golden sceptre is not the thing that preserves a kingdom; but faithful friends are the truest and safest sceptre to kings. But do not think that men are born faithful by nature (for then the same persons would appear faithful to all, as all other things produced by nature appear the same to all) but it is necessary for every one to make friends for himself: but the gaining of them is not by violence, but rather by beneficence. If then you shall endeavour to make any others joint-guardians of your kingdom, begin from no place sooner than from him, who was born from the same family as yourself. For men truly who are fellow-citizens are nearer to us than strangers, and those who eat with us than those who live at a distance from us: but how can they be otherwise than

obvious; because XENOPHON would have offended against Consistency, Propriety, and what the Painters call the *Costumè*, in making him otherwise. If it should be said that the PERSIAN System was what he meant as his model, why then does he not dwell longer on that System? and why establish CRRUS at Babylon, when he might have brought him home, and exhibited him in the finest colours, in which a Prince could be drawn, administering his Government agreeably to the PERSIAN Laws?

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Φυς, καὶ ὡς ἢ αὐτὸς μητὴρ τραφεῖς, καὶ ἐν ἢ αὐτὸς οἰκία αὐξήθῃς, καὶ ὡς ὁ αὐτὸς γονεὺς ἀγαπῶμενος, καὶ ὁ αὐτὸς μητὴρ καὶ ὁ αὐτὸς πατὴρ προσαγορευων, πῶς ἔπας οὗτος οἰκειοτάτος; Μη ἐν ὅς ὁ Θεὸς ὑφηγεομαι ἀγαθὸν εἰς οἰκειότης ὁ ἀδελφός, ματαίος ποτε ποιῶ, ἀλλ' ἐπὶ ἔτος εὐθὺς οἰκοδομῶ ἄλλος φίλικος ἐργον· καὶ ἔτως αἰετὶ ἀνυπερβλήτος ὁ ἄλλος ἐσομαι ἢ ὑμετέρος φιλία. Ἐαυτὸς τοι κηδομαι ὁ προνοῶν ὁ ἀδελφός· τίς γὰρ ἄλλος ἀδελφός μέγας ὢν ἔτω καλόν, ὥς ἀδελφός; τίς δ' αἰσχίον μὴ φιλεῶ ἢ ὁ ἀδελφός; τίς δὲ ἀπας καλλίον προτιμῶ ἢ ὁ ἀδελφός;

130. Ἀλλὰ πρὸς ὁ Θεὸς πατρώος, παῖς, τιμῶ ἀλλήλοι, εἰ τί καὶ τὸ ἐγὼ χαρίζεσθαι μελεῖ σὺ· ἔγὰρ δήπῃ ἔτος γε σαφῶς δοκεῖ εἰδέναι, ὥς ἔδεις ἐσομαι ἐγὼ ἐτι ἐπειδὴν ὁ ἀνθρώπινος βίος τελευτήσω· ἔδε γὰρ νυν τοι ἢ γ' ἐμὸς ψυχὴ ἐώρων, ἀλλ' ὅς διε-

129. Ἀλλ' ἐπὶ ταῦτα —

K. HENRY. ————— Thomas of Clarence

How chance thou art not with the prince thy brother?

He loves thee, and thou dost neglect him, Thomas;

Thou hast a better place in his affection

Than all thy brothers: cherish it, my boy;

And noble offices thou may'st effect

Of mediation, after I am dead,

Be-



the nearest of all, who were born from the same original, and were nursed by the same mother, and have grown up in the same house, and are loved by the same parents, and call upon the same mother and the same father? The advantages therefore by which the gods lead brothers to affinity, do not ye ever make fruitless, but instantly add to these other friendly actions; and thus your friendship will be always such, as not to be exceeded by others. He that provides for his brother takes care of himself: for to whom else is a brother so much an ornament when great, as to a brother? And whom is more base not to love, than a brother? and whom of all men is it more excellent to prefer in honour, than a brother?

130. " But, my children, in the name of the gods of our fathers, respect one another, if you have any concern about gratifying me: for do not think that you certainly know this, that I shall be no longer any thing, when I shall end my human life: for neither hitherto did you see my soul, but discover'd it as exist-

Between his greatness and thy other brethren—

Therefore omit him not; blunt not his love;

Nor lose the good advantage of his grace

By seeming cold or careless of his will.

For he is gracious, if he be observ'd.

SHAKESP. K. Hen. IV. Act. 4. Sc. 4. Part 2.

πραττεμένην, <sup>α</sup> ἔτος αὐτός ὡς ὧν κατεφωρῶν. Οὗτοι ἐγώ-  
γε, ὦ παῖς, εἶδ' <sup>α</sup> ἔτος πώποτε ἐπεισθῆν, ὡς ἡ ψυχὴ,  
ἕως μὲν ἂν ἐν θνητοῦ σώματι ὦ, ζῶν· ὅταν δὲ <sup>β</sup> ἔτος  
ἀπαλλαγῶ, τεθνήκα. Οῤῥῶ γὰρ ὅτι καὶ τὸ θνητὸς  
σῶμα, <sup>α</sup> ὅσος ἂν ἐν αὐτῷ χρόνος ὦ ἡ ψυχὴ, ζῶν πα-  
ρεχομαι. Οὐδὲ γὰρ ὅπως ἀφρῶν εἶσομαι ἡ ψυχὴ, ἐπει-  
δὲν <sup>α</sup> τὸ ἀφρῶν σῶμα διχα γενῶμαι, εἶδ' <sup>α</sup> ἔτος πεπεισ-  
μαι· ἀλλ' ὅταν ἀκρατός καὶ καθάρως ὁ νῆς ἐκκριθῶ,  
τότε καὶ φρονιμωτάτος εἰκὸς αὐτός εἰμι. <sup>β</sup> Διαλυομένος  
δὲ ἀνθρώπος, δηλὸς εἰμι <sup>γ</sup> ἕκαστος ἀπῶν πρὸς τὸ ὁμο-  
φυλὸς, πᾶσιν <sup>δ</sup> ἡ ψυχὴ ἔτος δὲ μόνος ἔτε παρῶν, ἔτε  
ἀπῶν ὁραομαι. Ἐννοήσον δὲ, εἴην, ὅτι ἐγγυτερός μὲν  
<sup>α</sup> ὁ ἀνθρώπινος θάνατος εἶδεις εἰμι ὕπνος· ἡ δὲ ὁ ἀνθρώ-  
πος ψυχὴ τότε διπλῶς θειστάτος καταφαινομαι, καὶ  
τότε <sup>α</sup> τις ὁ μελλῶν προσεῖν· τότε γὰρ, ὡς εἶκα, μα-  
λίστα ἐλευθερῶμαι.

131. Εἰ μὲν οὖν ἔτις ἐχω ἔτος, ὥσπερ ἐγὼ οἶομαι,  
καὶ ἡ ψυχὴ καταλείπω τὸ σῶμα, καὶ <sup>α</sup> ἡ ἐμὸς ψυχὴ  
κατακλιδόμενος ποιεῶ <sup>α</sup> ὅς ἐγὼ δεομαι· εἰ μὴ ἔτις, ἀλλὰ  
μενῶν ἡ ψυχὴ ἐν τῷ σώματι συναποθνήσκω, ἀλλὰ <sup>α</sup> θεός  
γὰρ ὁ αἰὲν ὧν, καὶ πᾶς ἐφωρῶν, καὶ <sup>α</sup> πᾶς δυναμένος,  
ὅς καὶ ἡ τὸ ὅλον ἡδὲ ταῖς συνεχῶς ἀτρίβης καὶ ἀγῆ-  
ρατος καὶ ἀναμαρτήτος, καὶ ὑπὸ <sup>β</sup> κάλλος καὶ μεγέ-  
θος ἀδιήγητος, ἔτος φοβούμενος, μήτε ἀπεῖθης μήδεις,  
μήτε ἀνοσίς, μήτε <sup>α</sup> ποιῶ, μήτε <sup>β</sup> βελεύσω. Μετὰ

ing, by those things which it did. By no means, my sons, was I ever persuaded of this, that the soul lives truly whilst it is in the mortal body, but is dead when it hath departed from it. For I see that the soul makes mortal bodies alive, as long time as it continues in them. Nor indeed that the soul will be devoid of sense, when it is separate from the senseless body, neither of this am I persuaded: but it is probable, when the mind has been separated, unmixed and pure, that it is then too most intelligent. When man is dissolved, all parts of him are seen going to that, which is of a corresponding nature, except the soul: but that alone is seen neither present nor departing. And consider, said he, that nothing is more like to the death of man than sleep: but the soul of man then indeed appears most divine, and then it foresees somewhat of things to come: for then, as it seems, it is most free."

131. "If then these things are so, as I think, and the soul leaves the body, then reverencing my soul do the things which I request: but if they are not so, but the soul remaining in the body dies with it, yet fearing those gods who are immortal, and who behold all things, and who can do all things, who preserve also the order of all things unimpaired, undecayed, and without defect, inexplicable both for beauty and greatness, neither do, nor meditate any thing either impious, or wicked. And next to the gods, respect the whole race



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μεντοι <sup>α</sup> Θεος, και ανθρωπος το πας γενος <sup>ο</sup> αι επιγι-  
γνομενος αιδεομαι.

132. <sup>α</sup> Ούτος, εφην, μεμνημαι <sup>ε</sup> εγω τελευταιον,  
<sup>α</sup> Ο Φιλος ευεργετων και <sup>ο</sup> εχθρος δυνησομαι κολαζω.  
Και χαιρω, ω Φιλος παις, και πας δε <sup>ο</sup> παρων,  
και <sup>ο</sup> απων Φιλος, χαιρω.

of mankind, which is continually rising up in perpetual succession."

132. Remember said he, this my last admonition: By doing good to your friends you will be able also to punish your enemies. And farewell, my dear children---and all my friends, both who are present and who are absent, farewell.

POST-





## P O S T S C R I P T.

**I**T were an unpardonable neglect to dismiss the foregoing pages, without recommending the entire work from whence the Sentences were selected, as one of the finest productions of Antiquity, and as highly deserving to be attentively studied, not merely in juvenile, but in more advanced years.

From the many passages in which the Author evidently alludes to the Tenets of SOCRATES, as deliver'd in his MEMORABILIA, the CYROPÆDIA plainly appears to have been written with a design to shew what kind of a Prince one would be, who should be educated in the SOCRATIC SCHOOL, and should regulate his life consistently with his education. The principal historical facts are probably grounded on the accounts of CYRUS the GREAT, which were extant among the GREEKS; but the Dramatic and Philosophic Manner in which the work is admirably conducted, is XENOPHON's own.

There

## P O S T S C R I P T.

There is so much Invention in the plan; such discernment of what endowments are requisite towards constituting an illustrious and good Character, in the attributes ascribed to CYRUS; so much propriety in the words and actions of the several personages introduced; so many exquisite strokes of true politeness; so much Attic festivity in the Symposiac parts; and so much Civil, Military, Political, and Religious Wisdom in the more serious Dialogues, that for genius and useful knowledge and instruction, the CYROPÆDIA perhaps is superior to any work whatever either of PLATO or ARISTOTLE.

But finely as the Character of CYRUS may have been drawn by XENOPHON, it is still more an imaginary than a real Character. A model of perfect goodness and pure sanctity in the life and actions of a GODLIKE MAN who actually did exist, is to be found only in the GOSPELS, of which Writings it may be justly said, that "Unadorned \* Truth hath something greater in it, than all the Artifice, and all the Pomp of Eloquence."

\* See THOUGHTS OF THE FATHERS BY BOHOURS.

T H E E N D.



